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Vol. VI.

MAY-JUNE, 1875.

No. 3.

ARCHÆOLOGICAL AND HISTORICAL RESEARCHES ON PEKING AND ITS ENVIRONS.

BY E. BRETSCHNEIDER, M. D.

A LMOST all the celebrated capitals of the ancient kingdoms in Europe, western Asia and India, have been the subject of more or less extensive critical investigations by European antiquaries, and bulky works have been published relating to these matters. But with respect to China our scholars seem to be quite ignorant as to the remains of this ancient civilization; and even regarding Peking, one of the bestknown places of the Middle Kingdom, and its classical soil, very little is known. The archæologist, who would devote himself to the investigation of the antiquities of China, finds considerable aid in Chinese The Chinese have always had a taste for antiquities, and those of past ages have been careful to leave to posterity, records of remarkable facts, not only in books, but also in inscriptions on stone tablets. During the terrible wars which have successively ravaged China in the past, many of these ancient monuments, so important for archæology, have naturally disappeared; but copies of a great number of ancient Chinese inscriptions have been preserved in native archæological and other books. No nation in the world has ever paid so much attention to its history, geography and antiquity as the Chi-In China, every district possesses special works, devoted to the most detailed description of it, as regards the political changes during several tens of centuries, the geographical configuration, the products and other accounts. These descriptions comprise often a large number of volumes. One or several chapters are always devoted to the 古蹟 ku tsi or "ancient vestiges."

As regards Peking, which has been for so long a time the capital of China, the works devoted to its description have been numerous in former times; but very few of these ancient accounts have come down to us in a complete form. For the most part we can now only find fragments of them quoted in other works.

One of the most ancient descriptions of Peking existing, and relating to the 10th and 11th centuries of our era, is that found in the history of the Liao dynasty. A similar one is found in the history of the Kin dynasty, dating a century later. Besides these, two or three descriptions of ancient Peking have been left by Chinese travellers of that time. The Yuan shi, or "History of the Mongol dynasty" gives also a short description of the capital and the palaces built by Coubilai khan in the 13th century. A more detailed account of the Mongol palaces is contained in the Ch'ue keng lu, by a writer of the same dynasty, and in some other works of the 13th and 14th century, of which fragments have come down to us, and which I shall mention further on. Of the time of the Ming dynasty, 1368-1644, we possess several descriptions of Peking and its neighborhood. One of them is entitled 春 明 夢 餘 錄 Ch'un ming meng yü lu. Nobody would guess from this title, that the book is a description of Peking and its envi-Ch'un-ming was the name of a celebrated library. I would translate the title, "Accounts found in the Ch'un-ming library during intervals from sleep." The work contains 70 chapters. The name of the author is 孫 泽 Sun Ch'eng-tse. He lived in Peking in the first half of the 17th century. This is a very valuable work, giving many interesting accounts of ancient Peking.

The title of another work of about the same time reads 帝京景物 彩 Ti king king wu lio, or "Sketch of the remarkable things of the Imperial Capital." It was published in 1635 in 8 chapters.

A third ancient description of Peking to which I have access is the 長安客話 Ch'ang an k'o hua in 8 chapters, written about the close of the 16th century.

But all the above-mentioned books are superseded by the 日下舊 By Ji hia kèu wen, which was first published by 朱 章 Chu I-tsun at the close of the 17th century, in 42 chapters. The meaning of the title is literally, "Ancient (accounts) heard under the sun (i. e. in the capital);" and the subject of the work is an archæological and historical description of the imperial precincts in Peking, and the twenty-six districts dependant on Shun-t'ien fu. A new, revised and much enlarged edition of it was published at the end of the last century, by imperial order, in 160 books. The character 考 k'ao (investigation) was added to the old title. In this work almost all that is found in Chinese literature regarding the history of Peking is brought together, and we find numerous quotations from ancient books, which do not exist at the present time. I shall give a short index of the Ji hia kéu wen k'ao.1

Chap. i, 星 + Sing-tu, "Astrology."

Chap. ii-iv, 世紀 Shi-ki, "Ancient history of Peking and the country."

Chap. v-viii, 形 膀 Hing-sheng, "On the beauties of Peking." Extracts from poetical compositions.

Chap. ix-xxviii, 國 剪 宮 室 Kuo-ch'ao kung-shi, are devoted to the description of the palace buildings of the present dynasty; including eleven chapters on the palace proper, one on the 雍和宮 Yung-ho kung (the large lama monastery in Peking), and eight on the 西克 Si yilan, or "Western park."

Chap. xxix-xxxvi, 宮室 Kung-shi, "Description of the palace" under the preceding dynasties. Chap. xxix gives an account of the palaces of the Liao and Kin; chap. xxx-xxxii, of that of the Mongol dynasty. Chap. xxxiii-xxxvi are devoted to the palace of the Ming, and the imperial parks etc.

Chap. xxxvii, xxxviii, 京城總紀 King-c'heng tsung-ki. These two chapters introduce the capital city in a general way.

Chap. xxxix-xlii, 皇城 Huang-ch'eng, describe the "Imperial city." Chap. xliii-lxi, 城市 Ch'eng-shi:—detailed description of the capital,—its temples and other remarkable buildings, streets, gates, etc. Twelve chapters are devoted to the "Tartar city" or 內城 nei ch'eng; seven chapters to the 外城 wai ch'eng, or "Chinese city."

Chap. lxii-lxxiii, 官署 Kuan-shu, "The offices, tribunals, boards, etc." Chap. lxii, 宗人府 Tsung-jen fu, "Board for superintending the affairs of the imperial family." 內閣 Nei-k'o, "Grand Secretariat." 中書科 Chung-shu k'o, "Department of Record for special and posthumous honours." Chap. lxiii, 東部 Li-pu, "Board of civil office." 戶部 Hu-pu, "Board of revenue." 禮部 Li-pu, "Board of rites." 兵部 Ping-pu, "Board of war." 刑部 Hing-pu, "Board of punishments." 工部 Kung-pu, "Board of works." 理書院 Li-fan yāan, "Office for foreign dependencies." 都察院 Tu-ch'a yūan, "Court of censorate." 通政使司 T'ung-cheng shi-sze, "Court for examining the reports from the provinces." 大理寺 Ta-li sze, "Court of judicature."

Chap. lxiv, 太常寺 T'ai-ch'ang sze, "Court of religious ceremonial." 翰林院 Han-lin yūan, "National academy." 詹事府 Chenshi fu, "Department having the supervision of the heir apparent's studies."

As I shall frequently quote the Ji hia kiu wen k'ao in these papers, I will denote it for the sake of shortness, by Ji hia, and the Ch'un ming meng yii lu by Ch'un ming.

Chap. lxv, 光 禄 寺 Kuang-lu sze, "Banqueting court." 太僕 寺 T'ai-pu sze, "Grand equerry's court." 順天府 Shun-t'ien fu. 鴻臚 寺 Hung-lu sze, "State ceremonial department."

Chap. lxvi, lxvii, 國子監 Kuo-tze kien, "University." 文廟

Wen miao, "Confucian temple."

Chap. lxviii-lxx, 石鼓 Shi-ku, "Ancient stone drums."

Chap. lxxi, 飲天監 Kin-t'ien kien, "Board of Astronomy." 太醫院 T'ai-i yüan, "Medical College." 內務府 Nei-wu fu, "Imperial household."

Chap. lxxii, History of a number of military offices:—the imperial body-guard; the imperal equipage department; the eight ban-

ners; Van-guard brigade; Hunting-park brigade, etc.

Chap. Ixxiv-Ixxxvii, 國朝遊園 Kuo-ch'ao yūan-yu, "Imperial parks outside the capital." 南龙 Nan-yūan (or 南海子 Nan-hai-tze), the vast enclosure south of Peking, is described in two chapters; 圓明園 Yūan-ming yūan in three chapters; 萬壽山 Wan-shou shan in one chapter; 玉泉山 Yū-t'sūan shan (or 静明園 Tsing-ming yūan) in one chapter; 香山 Hiang shan (or 静宜園 Tsing-i yūan) in two chapters.

Chap. lxxxviii-cvii, 郊间 Kiao-k'iung, "Suburbs and environs

of Peking."

Chap. cviii-cxliv, 京 畿 King-ki, "Description of twenty-six district cities dependant on the capital.

Chap. cxlv, 戶版 Hu-pan, "Accounts of the population."

Chap. exlvi-exlviii, 風俗 Feng-su, "Manners."

Chap. exlix-cli, 物產 Wu-ch'an, "Products."

Chap. clii-cliv, 邊障 Pien-chang, "Fortifications of the frontier."—The great wall.

Chap. clv, clvi, 存疑 Ts'un-i, "Dubious questions."

Chap. clvii-clx, 雜 辍 Tsa chui, "Miscellanies."

Besides the above-mentioned works, which at the present time are difficult to obtain, and the price of which is very great, there is a short description of Peking, entitled 震 短 課 Ch'en yuan chi lio, published at the end of the last century. It is a useful book for reference and easily obtained. It has been partly translated by Father Hyacinth into Russian, and by Ferry de Pigny from Russian into French in 1829. This translation has been for a long time the only description of Peking known in Europe; from which all compilers have derived their accounts of the Chinese capital. A few years ago the Rev. J. Edkins published an article on Peking, as an appendix to Dr. Williamson's Journeys in North China and Manchuria. This is, without doubt, the best description of Peking we possess, and the best part of the book.

The learned author describes generally from personal observation, and adds a number of interesting historical notes.

In the following paper I by no means intend to give a complete account of the antiquities of Peking; and shall only select a few topics for review, and treat especially of such questions as are called for by the accounts of the great mediæval traveller Marco Polo, the first European who saw the Chinese capital.

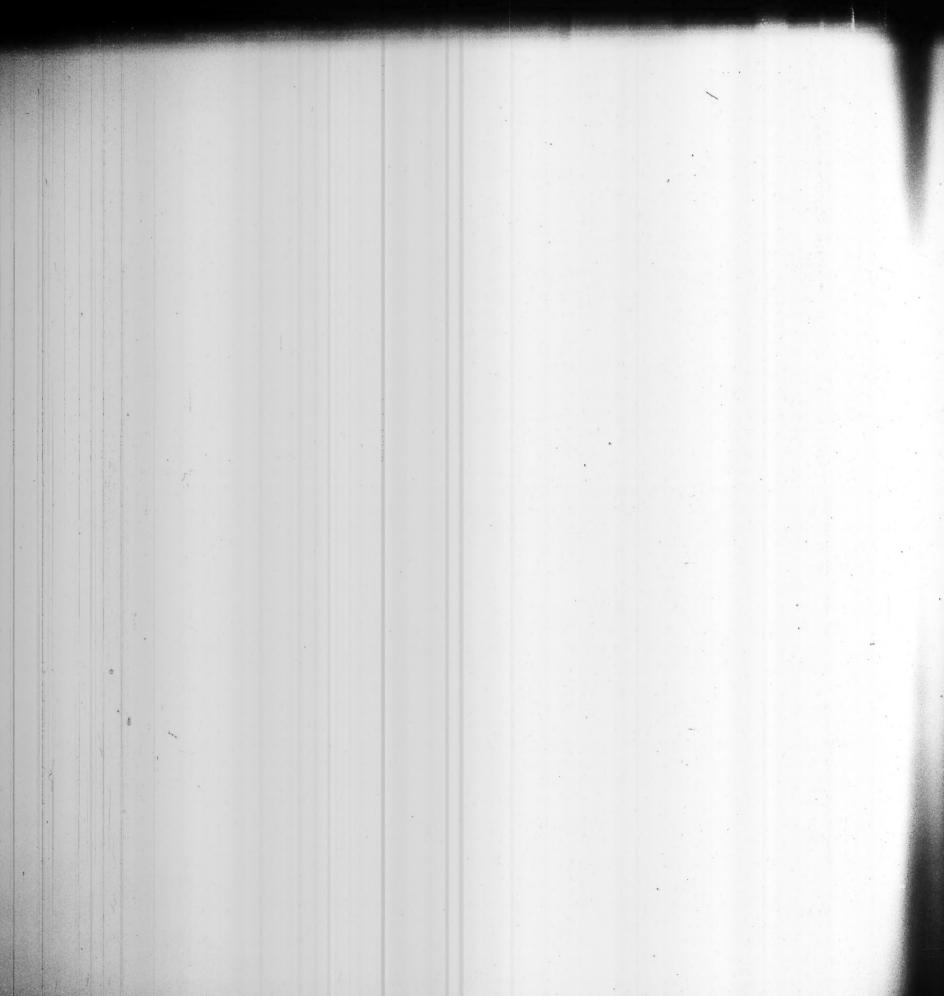
HISTORY OF PEKING AND ITS NAMES AT DIFFERENT TIMES.

Peking, as Europeans call the modern metropolis of China, has been a capital and an imperial residence for more than nine hundred years. But long before this time it was an important place, often mentioned in Chinese history. The Chinese annals report, that in 1121 B. C. a descendant of the celebrated emperor Huang-ti was invested with a fief in the north, and that he resided at Ki,2 which city is supposed by the Chinese to have been situated at about the same place where Peking now stands. During the Ch'un-ts'iu period, 723-481 B. C., and Chan-kuo period, 481-221, the city of Ki is mentioned as the capital of the kingdom of Ken, which for long centuries sustained an important rôle in the north of China. It was destroyed by Shi huang-ti, who, in 221 B. c. succeeded in uniting the whole of China in one empire. In the 4th century of our era, Ki was again the capital of a small realm governed by the Tartar house Mu-jung. After this for a long space of time, Peking is only mentioned in the histories of the dynasties which successively reigned in China, as a departmental city under the names. of 斯 Ki, 燕 Yen or 幽 州 Yu-chou. The name of Yen for Peking is used up to this time in books.

During the Tang dynasty, 618-907, Peking was known under the name of 幽州 Yu-chou, and was the seat of a 大都曾府 ta tu-tu fu (military governor general).³ In A. D. 936, Yu-chou was taken by the Kitan or Liao, who established their power in northern China, and was made one of their capitals under the name of 南京 Nan king (southern capital), called also 杨津府 Si-tsin fu or 幽都府 Yu-tu fu; and since that time Peking has been, with short interruptions, the residence of the emperors of the Tartar, Mongol or Chinese dynasties, up to our days. In A. D. 1013 the name of the capital was changed to 東京 Yen king. During the last years of the Liao dynasty, Peking was for a short time, 1122-1125, in the possession of the Sung, who reigned in

^{2.} Ki must not be confounded with the present if M Ki-chou, 180 li east of Peking, the name of which dates back only as far as the middle of the 8th century of our era. See the Yi tung chi or "Great geography of China."

^{3.} As is known, the capital of the Tang was £ \$\mathcal{G}\$ Chang-an (the present Si-an fu in Shensi).



middle and southern China, and they named the city 義 山府 Yen-shan fu.

In 1125, the Kin Tartars, after having destroyed the Liao dynasty, expelled the Sung from northern China; and in 1151 Peking became one of the residences of the Kin emperors, under the name of 中都 Chung tu (middle capital.), called also 大奥府 Ta-hing fu. At that time already the capital was divided into the two district cities Tahing hien and Wan-ping hien, as at present.

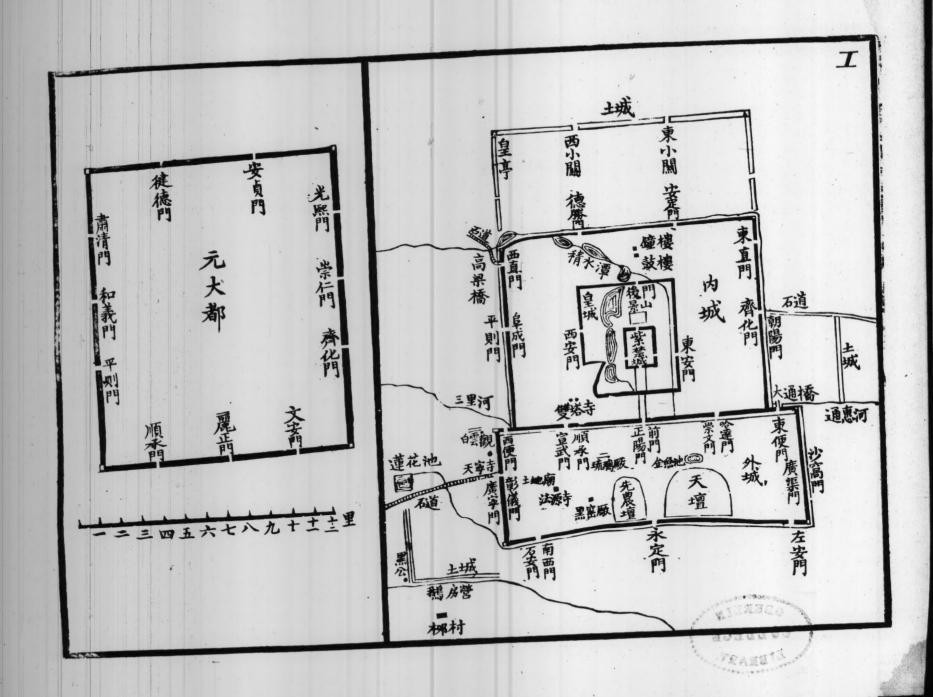
In 1215 Tchinguiz khan took this capital of the Kin, and it was then for half a century only the capital of a Mongol province. But the conqueror's grandson, Coubilai khan, transferred the residence of the Mongol emperors from Caracorum to Yen king in 1264; and in 1267 built a new city, which, from the year 1271, is called * Ta tu (the great capital) in Chinese history; whilst to the Mongols it was known by the name of Khanbaligh.

In the year 1368 the Ming dynasty succeeded the Mongols, who withdrew to their native steppes. Hung-wu the first emperor of the Ming, 1368—1399, changed the name of the newly-conquered capital into 北平府 Pei-p'ing fu. In 1409 the emperor Yung-le left his capital 庞天 Ying-tien or Nan king (southern capital) and established his court in Pei-p'ing fu, which name then was changed into 北京 Peiking (northern capital). At the time the Jesuits first arrived in China, towards the end of the 16th century, this was the name in use to designate the Chinese metropolis. During the Ming, Peking, considered as a departmental city, bore the name 順天府 Shun-t'ien fu, and comprised two district cities, 大與縣 Ta-hing hien and 宛平縣 Wan-p'ing hien.

The Manchoo dynasty, which has reigned in China since 1644, did not change the names of the capital. I must however remark, that the name "Peking," so familiar to every European, is hardly known by the Chinese of our days. The learned Chinese understand of course what is meant by this name, but Peking is always called 京 King-ch'eng or 京都 King-tu, both meaning capital, by the Chinese.

This is a summary of the history of Peking, which has seen so many political changes, and altered its name under almost every dynasty. We shall see, that the place, where the capital stood, has also changed several times.

The historical sketch of Peking, as given above, has been borrowed, for the greater part, from the Yi t'ung chi, the great geography of the empire; but all these historical accounts can also be found scattered in the Ji hia, and in other Chinese descriptions of Peking.





THE POSITION AND THE REMAINS OF ANCIENT PEKING.

I have not been able to find in Chinese books any statements about Ki, which point out the true position of this ancient capital. The old records however, although very vague, leave no doubt that it stood in nearly the same place where modern Peking is situated. There is a tradition, that the ancient rampart, 5 li north of Peking, belongs to the remains of Ki; and the emperor Kien-lung in the last century erected a monument near the north-western corner of this rampart, with an inscription and verses stating that here was one of the gates of ancient Ki. But as some of the Chinese authors are of opinion that the rampart north of Peking dates only from the time of the Mongols, I shall review these controversies further on, when speaking of the Mongol capital.

With respect to ancient Yu-chou, the name which Peking bore during the Tang dynasty in the 8th and 9th centuries, its position can be more precisely indicated by monumental evidence. The Ji hia states (chap. xxxvii, fol. 18), that in 1681 an ancient tomb was dug up near the western gate of the imperial city (西安門 Si-an men), with a monument of the year A. D. 799, stating, amongst other things, that the place was distant 5 li to the north-east of Yu-chou. Another monument exists in the temple of 問意 書 Min-chung sze, stating that this temple, at the time it was founded, was situated in the south-western corner of Yu-chou. The temple of Min-chung sze, now called 注 原 字 Fa-yūan sze was founded in A. D. 645. It lies in the western part of the Chinese city. (Ji hia, chap. xxxvii, fol. 18; chap. lx, fol. 1.)

In the history of the Liao dynasty (Liao shi, chap. xl) it is stated, that Yen king, -since the year 936 the southern capital of that dynasty (see above), was 36 li in circuit. The walls were 30 (Chinese) feet high, 15 feet broad, and throughout their whole extent provided with towers. The wall was pierced by eight gates. The names are enumerated. There were two on the north, two on the south, two on the west, and two on the east. The city was evidently a square. In the neighborhood of the capital are mentioned: the 燕山 Yen-shan (I do not know what hill is meant,—perhaps the western hills); the 高梁河 Kao-liang ho (a river. A bridge of this name still exists near the north-western corner of Peking); the 石子河 Shi-tze ho (the name of an ancient river west of present Peking, as I shall show further on. It does not now exist); the 桑 乾 河 San-kan ho (the river bears this name up to the present time. It is more commonly called Hun ho;—see further on); the 居 庸 Kü-yung (still the name of a fortress in a defile north of Peking); the 古北口 Ku-pei k'ou (still the name of an important defile in the north-east, leading from Peking to Mongolia).

Some other names of places, occurring in that ancient description of Peking, I am not prepared to identify. There are also some particulars regarding the palace of the Liao, situated in the south-western corner of the capital. Nothing in that description points to the position of the Liao capital.

There are two narratives of Chinese travellers preserved, who visited the capital of the Liao in the 11th and 12th centuries. In the year A. D. 1123, the Sung sent an envoy from 随 安府 Lin-an fu (the present Hang-chou fu, at that time the capital of the Sung), to 會 黨 府 Hui-ning fu near the Sungari river in Manchuria, to the court of the Kin (or Djurdje), which dynasty was just beginning to come to power. The complete itinerary of the envoy is found in the 大 念 國 志 Ta kin kuo chi, chap. xl, under the title 許奉 使 行程 錄 Hü feng shi hing ch'eng lu, or "Itinerary of the envoy Hu." It begins with 推 州 Hiung chou, where at that time, was the frontier between the Liao and the Sung.4 The traveller gives the names and the distances of all the stations on his long route, and adds a number of interesting notes regarding the places he passed through.5 He calls Peking 義山府 Yen-shan fu (see above) and places it 30 li east of the 蘆 濱 河 Lu-kou ho (Hun ho), which river was crossed by him on a floating bridge; I am not able to say whether at the same place, where now the splendid Lu-kou k'iao stone bridge stands, or perhaps higher up the river. The Chinese now estimate the distance from the Lu-kou bridge to the Chang-yi men (western gate of the Chinese city) at 30 li. The next station mentioned by the traveller on his road to the east is is Lu hien, 80 li distant from Yen-shan fu. According to the 太平實 学記 T'ai p'ing huan ya ki, a Chinese geography of the 10th century (quoted in the Ji hia, chap. cviii, fol. 18), Lu hien was 30 li to the east of the Lu river, which is the ancient name for the 白河 Pai ho. present the Pai ho (Tung chou) is distant 40 li from the Tung-pien gate (near the north-east corner of the Chinese city of Peking). Therefore the eastern wall of Yen-shan fu must have been about 10 li west of the eastern wall of the present Chinese city.

Another Chinese traveller, also an envoy of the Sung, sent to Peking it seems in the 11th century (宋王會奉使錄星, see Ch'un ming, chap. vi, fol. 2) mentions the capital under the name of Yu-chou,

^{4.} We learn from Chinese history, that in 1122, the Kin who were about to overthrow the Liao, agreed that the Sung should occupy the northern part of Chili and Shansi, belonging to the dominious of the Liao; and Hiss embassy to Hui-ning fu was evidently in connection with this transaction.

^{5.} Some years ago, Archimandrite Palladius went from Peking to Manchuria by the same way as Hü. In comparing Palladius' itinerary with that of Hü, I found that almost all the places, rivers, mountains, etc. mentioned by the latter can be identified, and generally the names have not changed.

and states that Liang-hiang hien was distant from Yu-chou 60 li, and that between these cities he crossed the Lu-kou ho (see above). Liang-hiang hien is now estimated 60 li distant from the Chang-yi gate. This traveller gives also some accounts of the palace buildings of the Liao capital; but no deduction can be drawn from these statements, consisting in the enumeration of names only.

The history of the Kin dynasty (Kin shi, chap. xxiv), gives also some accounts of ancient Peking. It is stated there, that the Kin emperors enlarged the capital and called it Chung-tu (see above). Thirteen of its gates are enumerated. The Kin built a new palace, and the timber for the buildings was brought from 潭 園 Tan-yuan, a park near Chengting fu (more than 150 miles south-west of Peking). Besides the palace inside Chung-tu, some summer palaces and imperial gardens outside are mentioned; amongst others the 瓊島 華 K'iung-hua tao, north of the capital. The same name is up to this time applied to a hill inside the precincts of the imperial palace. Thus the ground occupied by the modern Tartar city, was, at the time of the Kin, outside and north of the capital. Regarding the circuit of ancient Chung-tu, there are some discrepancies in the statements of the Chinese authors. The Kin shi does not give the figures of the circuit; the above-mentioned Ta kin kuo chi estimates it at 75 li, and states that the city had twelve gates. The same work records further, in describing the siege of Chung-tu by the Mongols, that it consisted properly of four walled cities, which the Mongols were obliged to storm separately. The circuit of 75 li, as given by the Ta kin kuo chi, seems too great, and the statement in the 太祖實錄 T'ai tsu shi lu, or "Biography of the first Ming emperor Hung-wu (Ji hia, chap. xxxviii, fol. 11)" seems more reliable. In that work it is said, "the emperor gave orders to measure the 离 城 Nan-ch'eng (southern city). It was found to have a circuit of 53,280 Chinese feet (about 30 li). Nan-ch'eng at the time of the Mongols was the name of the ancient city of the Kin, the walls of which can still be seen (i. e. end of the 14th century. Compare also Ji hia, chap. ii, fol. 2)."

The Ji hia gives (chap. xxxvii, fol. 17,18) a very interesting review of the documents pointing to the position of ancient Peking, and refers generally to monuments with inscriptions found in ancient monasteries or on tombs, mentioning their position with respect to the capital at the time they were erected. There are a number of very ancient monasteries and pagodas in Peking and its neighborhood, some of them founded more than twelve centuries ago; and they generally have one or more tablets stating the time of their foundation and some particulars about it. The changes of the names are also mentioned. The greater part of such tablets do not exist at the present time, but their

inscriptions have been preserved in archæological or other books. The following are the results of the investigations of the editors of the Ji hia.

"The ancient capital of the Liao and Kin was to the south of the present capital (i. e. Tartar city). At the time of the Yuan the walls still existed, and the ancient city of the Kin was commonly called Nanch'eng (southern city), whilst the Mongol capital was termed the northern city. As under the reign of Kia-tsing (middle of the 16th century) the 外 羅 城 Wai-lo ch'eng (which Europeans call the Chinese city) was built, the ancient traces disappeared, and it is impossible to distinguish But if comparing critically the ancient inscriptions on the four sides. monuments with what we see at the present day, we arrive at the following conclusions:

"For instance,—the monastery of Min-chung sze6 is situated to the south of the 宣武 Suan-wu gate, not far from the 廣區 Kuang-ning gate. The writers of the Mongol time record that this monastery was inside the Kin capital.

"There is a monastery 廣 恩 寺 Kuang-en sze now situated to the south-west of 白雲 觀 Po-yun kuan. It was called 奉福 寺 Feng-fu sze at the time of the Liao and Kin. On the monument of Tsao-kien, dating from the time of Tai-ho, 1201-1209, it is stated that the monastery was inside the capital.

"The temple, called 天王 寺 T'ien-wang sze at the time of the Kin, is the same as 天 堂 幸 T'ien-ning sze of our days.8 The Yuan yi t'ung chi (great geography of the Mongol empire) states that this temple was inside the Kin capital, in the quarter called 延 唐 坊 Yenking fang.

"What is now called 琉璃廠 Liu-li ch'ang," was at the time of the Liao, as has been proved by a monument dug up there, a village 推 王 村 Hai-wang ts'un, outside the eastern gate of Yen-king.

"West of the 先 農 擅 Sien-nung t'an (temple of agriculture) there is a brick-kiln called 黑 窓 廠 Hei-yo ch'ang. From the ancient monument of a Buddhist priest found near that place, we learn that at the time of the Liao it was situated to the east of the capital.

"The 北 平圖 經 志書 Pei p'ing t'u king chi shu (a book compiled under Hung-wu the first Ming emperor) records, that the temple + the T'u ti miao was inside the ancient (Kin) city, south of the gate T'ungyuan men (this gate was the second from the right of the four northern

^{6.} Already mentioned; the same as 法源寺 Fa-yüan sze
7. Po-yün kuan, the temple where the Taouist monk Chang-chun is buried. It was also inside the Kin capital (.Ji hia, chap. xciv, fol. 1-3).

^{8.} Tien-ning sze was founded in the 6th century of our era. It lies between the Chang-yi gate and the north-west corner of the Chinese city, outside. It is well known for its beautiful pagoda.

^{9.} The name of a street to the south-west of the Cheng-yang men or Ts'ien men gate.

gates of the Kin capital: see Kin shi). Now this temple is situated (in the Chinese city) to the south-west of the Suan-wu gate in the street called Tu-ti-miao sie-kie.

"It may be concluded from these statements, that the capitals of the Liao and the Kin both stretched west from the present wai-ch'eng (Chinese city) over the land now comprising the (western) suburbs, and that the north-eastern corner of these ancient capitals was about the place where now the tower of the south-western corner of the capital (Tartar city) stands.

"王輝 Wang Hui (an officer of the Mongol time) records in his work 中堂事記 Chung t'ang shi ki, that in the year 1260, in the 3rd month, proceeding from Yen-king to K'ai-p'ing fu,10 he passed the first night in the suburb north of the T'ung-yüan gate (see above,—one of the northern gates). On the next day he made a halt in 海店 Hai-tien, which was 20 li distant from Yen-king. Hai-tien of that author is the same as 海淀 Hai-tien of our days.11 It may be assumed from Wang Hui's notes (the Chinese author thinks), that the precincts (外乳) of the capital of the Kin were 75 li in circuit.12"

The preceding statements of the Chinese authors, drawn from ancient monuments, leave no doubt as to the position of ancient Peking since the 7th century; and it may be assumed that the town of the Tang times, as well as the capitals of the Liao and the Kin, stood in about the same place, i. e. a little to the south-west of the present Tartar city; and their eastern wall was in the western part of the present Chinese city.

The rampart of an ancient city is found about 8 li to the southwest of the 彭伊 Chang-yi men (gate), and at about the same distance from the 右安門 Yu-an men, which is the western gate in the southern wall of the Chinese city. Proceeding from this gate, about two li to the south one arrives at a small river running from west to east, through low-lying swampy meadows, forming here and there ponds. I shall speak more fully of it further on. Proceeding upward on the northern shore of this river for several li, one meets an ancient rampart, from 20 to 30 feet high, which stretches parallel with it. The rampart can be traced for more than seven li, and is generally well preserved. At the hamlet 我房營 O-fang ying the rampart turns to the north. Here was evidently the south-western corner of the ancient

^{10.} The Mongol capital Khanbaligh was not yet built at that time. K*ai-p*ing fu is the same as Shang-tu, the summer residence of Coubilal khan.

^{11.} Hai-tien is now the name of a large village near the imperial summer gardens, northwest of Peking about 18 /i distant in a straight direction from the south-western corner of the Tartar city.

of the Tartar city.

12. This would explain the above-noticed discrepancy of the authors as to the circuit of the Kin capital (30 and 75 ls).

city. Before reaching the stone road the rampart disappears. The corner is a very picturesque place. The rampart here is covered with beautiful white-barked pines (pinus bungeana) and tall juniper trees. A hundred paces to the west is a cemetery called 黑 及 墳 地 Hei-kung fen-ti, surrounded by a wall, enclosing splendid groves of white-barked pines and juniper trees. About 2 li to the south-east the village of 柳 材 Liu-ts'un is seen, which belongs to 豐 臺 Feng-t'ai. The latter is a name, dating from the time of the Kin dynasty, and is now applied as a general designation to a number of villages renowned for their horticulture. According to the popular tradition, the rampart in question belonged in former times to the capital of the Kin, and this tradition is not in contradiction with the statements of Chinese authors regarding ancient Chung-tu (see above). There are also some traces of an ancient rampart several hundred paces north of the monastery of 白雲觀 Po-yūn kuan. Here was probably the northern wall of the Kin city. As to the above-mentioned O-fang ying, people say that this name dates from the time of the Mongols, and that at this place water-fowl were kept for the emperor. O-fang ying may be translated "camp of the geese-keeper."

Coubilai khan, after having fixed his residence in Peking, built a new capital in 1267. Chinese literature devoted to the description of the Mongol capital is far from scarce. Some of the descriptions with many details, date from the Mongol times; others were compiled at the beginning of the Ming. The Ji hia quotes most of these authors, and brings together a great amount of material to elucidate the question of the position of ancient Ta-tu. But as we shall see, notwith standing these detailed accounts, the antiquary meets with some difficulties in ascertaining the position of the ancient Mongol capital with respect to the present Peking, the ancient Chinese documents presenting

some discrepancies.

The Yuan shi, chap. lviii, states:—In 1264 Shi tsu (Coubilai) established his residence at Yen-king; in 1267 he built the present city (present with respect to the Mongol time) to the north-east of the Kin capital, and fixed his residence in the new city, which in 1271 was called 大都 Ta-tu.

The above-mentioned work Pei p'ing t'u king chi shu, compiled at the end of the 14th century, says,—that the Mongol capital was built 3 li to the north (probably a misprint for north-east) of the city of the Kin.

Odoric, who visited Khanbaligh in the first half of the 14th century records (Yule's Cathay, vol. i, p. 127): "The Tartars took the old city, and then built another at a distance of half-a-mile, which they called Taydo."

Rashid-eddin, the able Persian historiographer, contemporary with Marco Polo, in his description of Khanbaligh states (D'Ohsson Hist. des Mongols, tom. ii, p. 633), "Comme la ville de Tchoung dou avait été ruinée par Tchinguiz khan, Coubilai voulait la restaurer; mais il aima mieux, pour la gloire de son nom, fonder une nouvelle ville près de l'ancienne, et il la nomma Daï dou; les deux sont contigues."

The Yuan shi states further, that Ta-tu was 60 li in circumference. The 輟耕錄 Ch'ue keng lu (chap. xxi, fol. 1), a work published at the close of the Yuan dynasty (see Wylie's Notes on Chinese Literature, p. 159) gives the same number of li for the circuit of the capital, but explains, that li of 240 pu each are meant. (京城方六十里里二百 四十 步).13 If this statement be correct, it would give only 40 common or geographical li for the circuit of the Mongol town.

Marco Polo in his description of Khanbaligh, gives it a compass

of 42 miles,-6 miles for each side of the square.

The Yuan shi, as well as the Chue keng lu, and other works of the Yuan (see Ji hia, chap. xxxviii, fol. 1), agree in stating that the capital had eleven gates (Marco Polo and Odoric as is known, speak of twelve gates). They are enumerated in the following order.

- Southern wall. 1. The gate direct south (mid.) was called 雇正門 Li-cheng men. 文明門 Wen-ming men. to the left (east) 順承門Shun-ch'eng men to the right (west) 3. Eastern wall. 崇仁門 Ch'ung-jen men 4. The gate direct east (mid.) 22 齊化門 Ts'i-hua men. to the south-east 5. 22 6. to the north-east 光熙門 Kuang-hi men. " Western wall. 7. The gate direct west (mid.) 和義門 Ho-i men. 平則門 P'ing-tse men. to the south-west 8. 9. to the north-west 肅清門 Su-ts'ing men.
- 13. The common Chinese 里 li has 360 步 pu, or 1 0 丈 chang, or 1800 尺 ch'i (feet). 1 ch'i=10 T ts'un (inches). 1 li=1,894 English feet or 575 mètres. Thus a pu=5 ch'i=5,26 English feet. It is an error into which all our authors of Chinese dictionaries have fallen, to translate pu (5,26 English feet) simply by "pace," without any explanation. None of them have reflected, that a measure of more than 5 feet cannot be called a pace in our sense of the word. The Chinese consider the pu to contain two (of our) paces, and adduce for this view the argument, that a man has two legs and they require for a pace both legs to be moved. It seems, that in the middle ages the same require for a pace both legs to be moved. It seems, that in the middle ages the same view prevailed in Europe. At least according to the old Venice measures quoted in Yule's M. Polo, vol. ii, p. 472, one pace was=5 feet. Besides the common li, the Chinese have another li, used for measuring fields, which has only 240 pu or 1200 chi. This is the li spoken of in the Chine kang lu. The length of the measures has not changed in China since the 11th century; at least this may be concluded from the ancient itineraries, in which distances are given. which distances are given.

Northern wall.

10. The gate to the north-west was called 健德門 Ki'en-te men.

11. " " north-east " 安貞門 An-chen men.

The Ji hia (chap. xxxviii, fol. 2) quotes the Yuan yi t'ung chi, or "Great geography of the Mongol empire," and the 析 津 志 Sin tsin chi (early Ming time), both works stating, that at the time the Mongol capital was built, order was given to construct the southern wall at a distance of 30 pu south of the monastery of & A King-shou sze. This monastery had been founded about A. D. 1200, and the Mongols erected two beautiful suburga (towers) on it. It exists still with its suburgas, and is known under the name of 雙 塔 寺 Shuang-ta sze (the monastery of the double towers). About its position see my map. It is now distant 11 li from the southern wall of the Tartar city. Perhaps there may be a mistake in the figures given, for the distance of the above-mentioned monastery from the southern wall of the Mongol capital; for other ancient Chinese statements can be quoted, pointing to the fact, that the Mongol southern wall was situated at the same place as the southern wall of the present Tartar city. F. i. the Ta tu kung tien k'ao, written in the early Ming times (see further on) states (Ji hia, chap. xxx, fol. 4), that Li-cheng men (the middle gate of the southern wall of Khanbaligh) was distant from the southern gate of the palace 920 pu; thus about the same distance as estimated now between Ts'ien men and the southern palace gate. I shall show further on, that the gates of the Mongol palace have been preserved in the surrounding wall of the prohibited city. In constructing my map of the ancient Mongol capital, from the native descriptions, it was necessary to decide in favour of one of these conflicting statements; and I have adopted the view that the southern wall was 920 pu distant from the southern gate of the palace. But I do not wish to impose my views on the reader. I have laid the several statements impartially before him, leaving him to draw his own conclusion. Further details about the site of ancient Ta-tu are found in the historical works of the Ming. The Mongols were overthrown and expelled from Peking by the Ming emperor Hung-wu in 1368. The detailed biography of Hung-wu, already quoted, states (Ji hia, chap. xxxviii, fol. 10, 11), "Sü Ta (a famed general of Hung-wu) ordered the officer Hua Yun-lung to measure the old city of the Yuan, and to build a new city, making the length from north to south equal to the length from east to west, which was 18,900 ch'i (feet).14

^{14.} 大將軍徐達命指揮華雲龍經理故元都新築城垣南北取徑直東西長一千八百九十支. I understand that each side of the square was 18,900 feet, v. c.=10,5 li, the circuit=42 common li.

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This somewhat obscure statement becomes more intelligible if we compare it with the following, found in the Pei p'ing t'u king chi shu (see above;—compare also Ji hia, chap. xxxviii, fol. 10): "Hung-wu, after having taken the Mongol capital, which was 60 li in circuit, found that it was too large, and ordered 5 li to be cut off at the northern part; and thus this part of the Mongol city, with the Kuang-hi and Su-ts'ing gates (the most northern ones of the eastern and western walls) was abandoned. The other nine gates remained the same. The new city

was 40 li in circuit."¹⁵

It is not quite sure, whether the position of the wall of Peking remained at the same place after Hung-wu, or whether it was changed again by his successor Yung-le. I shall quote the statements of the Ming authors about it.

In the geographical section of the Ming shi it is stated: "In the year 1406, the emperor Yung-le decided to establish his residence in Peking. He ordered the imperial palace to be built, and the wall of the city to be repaired (). In 1421 all was finished. In 1437 the walls of Peking were faced with bricks. The city was then 45 li in circuit, and was pierced by nine gates. (The gates are all enumerated, and bear the same names as now.) In 1543 the southern suburbs were surrounded by a wall 28 li long (the present Chinese city)."

Finally the 工 部誌 Kung pu chi (Memoirs of the Board of public works of the Ming dynasty) gives the following accounts regarding the building of the Peking walls (Ji hia, chap. xxxviii, fol. 12): "When Yung-le decided to make Peking his residence he built the wall of the capital," which was 40 li in circuit, and was pierced by nine gates as follows:—

"On the southern wall 雇正 Li-cheng, 文明 Wen-ming and 順承 Shun-ch'eng (These three names were preserved from the names of the southern gates of the Mongol city, but afterwards they were changed into the names they bear now. See the map).

"On the eastern wall 齊化 Is'i-hua (name taken from the old city) and 東直 Tung-chi (new name).

^{15.} The author has evidently forgotten to say, that the two northern gates (Kien-te and Anchen) of the Mongol city were transferred with the same names to the new northern wall. For otherwise his statement that nine gates remained the same cannot be made consistent with the shortening of the city. At another place in the same Tai tsu shi lu, or "Biography of Hung-wu (see Ji hia, chap. iv, fol. 15)," it is stated that in 1369 the general Sü Ta changed the names of the Mongol northern gates An-chen and Kien-te into An-ting and Te-shieng (names still in use for the two northern gates of the modern capital).

capital).

16. The ambassador of Shah Rokh to the Chinese court, who arrived at Khanbaligh in December 1420, saw the walls in progress. The diarist of that embassy states (see Indian Antiquary, vol. ii, March, 1873, Bombay. "An embassy to Khatai"): "They arrived at the gate of Khanbaligh and obtained sight of a very large and magnificent city entirely built of stone; but as the outer walls were still being built, a hundred thousand scaffoldings concealed them."

^{17.} 建築京城. These characters seem to denote that Yung-le built a new wall.

"On the western wall 平則 Ping-tze (name taken from the old city) and 西直 Si-chi (new name).

"On the northern wall 安定 An-ting and 德勝 Te-sheng (both new names).

"In 1436 the names of the following gates were changed,—Li-cheng into 正陽 Cheng-yang, Wen-ming into 崇文 Ch'ung-wen, Shun-ch'eng into 宣武 Süan-wu, Tsi-hua into 朝陽 Ch'ao-yang and P'ing-tse into 阜城 Fou-ch'eng.18

"After the walls of Peking had been finished they measured as follows:-

The southern wall 12,959 ch'i, 3 ts'un, or (taking 1 li=1800 ch'i)= 7,2 li.

western ,
$$15,645$$
 , 2 , $= 8,7$, $= 8,7$, $= 8,7$, $= 8,7$, or $= 8,7$, $= 8,7$, or $= 8,7$, $= 8$

There is evidently a mistake in these figures, for the total gives not 40 li but only 38,2. It seems the figure for the southern wall is too small, for in reality it has about the same length as the northern one.

The site and appearance of the walls of the Peking Tartar city has not changed since the 15th century. It is therefore not without interest to compare these ancient Chinese measurements of the walls, with those made some months ago by the French astronomers, who observed the transit of Venus in Peking. Mr. Fleuriais and Mr. Lapied have had the kindness to communicate to me the results of their very carefully executed survey of the Peking walls.

The Tartar city is in circuit 23,55 kilomètres (or if we take the Chinese li=575 mètres) 41 li. Thus there is only 1 li difference with the Chinese measurements.

The southern wall measures 6,690 mètres, or 11,64 li.

,, northern ,, 6,790 ,, 11,81 ,, ,, eastern ,, 5,330 ,, 9,27 ,, ,, western ,, 4,910 ,, 8,54 ,,

Total. 41,26

Let me inquire now into the question, whether the above-quoted Chinese statements regarding the old Mongol capital can be made consistent with one of the ancient walls still seen in the neigh-

^{18.} Since that, the names of the gates of Peking have not been changed. See the map (No. I) of modern Peking appended to this paper. There the popular names of the gates are also marked. Some of them, as for instance Pring-tse men and Ts*i-hua men are as we have seen, ancient names of gates of Khanbaligh, and gates that stood probably at the same places as they do now.

borhood of Peking. One of these ancient records says, that the first emperor of the Ming cut off 5 li of the northern part of the Mongol city. Indeed, proceeding from one of the northern gates of the present Peking, 5 li to the north we meet a well-preserved ancient wall, which can be followed to an extent of more than seven English miles, and which joins the north-east and the north-west corners of the Tartar city. I have examined this ancient wall (+ the t'u-ch'eng "earthen wall" in Chinese) in its whole extent. It is an earthen wall from 20 to 30 feet high. Beginning at the moat near the north-eastern corner of Peking, it stretches 5 li in a northern direction and then turns to the west. At this corner seems to have been a large tower, judging from the round plateau found there. When the wall in its course to the west has reached the extension line of the western wall of Peking, it turns to the south. This corner had also a tower. At the water reservoir near the north-west corner of Peking, the ancient wall finishes. At distances of about 150 paces it sends outwards regular projections (bastions), the same as may be seen on the wall of modern Peking. Numerous paths and cart-ways leading to or from Peking, are cut through the ancient wall; but an attentive examination shows, that originally there were only four (or perhaps five) gates in the wall; -two to the north, opposite the An-ting and the Te-sheng gates; one to the east, and one (or perhaps two) to the west. For at these places the wall is pierced by broad passages. The two northern passages are known under the popular names of 東川 闊 Tung-siao kuan and I J. I Si-siao kuan (eastern and western small barrier). At the Si-siao kuan, which is opposite the Te-sheng gate, and through which the road to Kalgan and Kiakhta passes, an ancient tower can be seen on the top of the wall. It is hollow but has no entrance.19 The western wall had a gate about one English mile north of the north-west corner of present Peking. Here the great road from the Te-sheng gate to the summer palace now passes. Outside the gate we meet a circular wall as high as the rampart of the ancient city, close by but not in contact with it. It encloses a space of several hundred feet in diameter in which a temple (it seems of more recent date) is found. The circular wall in ancient times belonged probably to a fort. Not far from the north-western corner of the ancient rampart (i. e. south of the

^{19.} An ancient tower of the same appearance is found about 14 li northward, on a hillock north-west of the village of Toting-ho (also on the great highway to Kalgan); and similar towers are met frequently in the Peking plain, especially north of Peking. The Chinese call them tun-tai. They were used as beacon towers in ancient time. The Chinese beacon towers of the Ming times are well described by Persian travellers in the 15th century. See Dr. Zenlier's translation of the Khatai Nameh in the Zeitschr. f. d. Kunde des Morgenlandes xv, band. These towers could only be ascended by rope ladders.

corner), we see on its top a small pavilion with a yellow roof, known to the people under the name of 皇 享 Huang-ting (imperial pavilion). In the pavilion is a large marble tablet, bearing on one side the inscription in large characters 茹 門 烟 樹 Ki-men yen-shu, on the other side verses written by the emperor Kien-lung in the last century, and referring to the Ki-men yen-shu which was the name of a park in ancient times near this place. These four Chinese characters may be translated, "The somber trees near the gate of (ancient) Ki." There is a tradition, and this tradition existed long centuries ago, that at this spot was one of the gates of ancient Ki (see above). In the 水經洋 Shui king chu, written in the 5th century of our era (at that time the city of Ki was still in existence), we find, that inside the city of Ki there is a hillock (所), and therefore the city is also called 葡 所 Ki kiu (see Ji hia, chap. cvii, fol. 4). In the Ch'ang an k'o hua, written at the end of the 16th century (see above), it is stated: "Outside of the Te-sheng gate we meet the t'u-ch'eng kuan (barrier of the earth wall). Tradition records, that here are the traces of ancient Ki or Ki-kiu. There were in olden times, towers and palaces, but now (end of 16th century) all have disappeared; only one gate has been preserved, with two hillocks, one on each side. Contiguous to it is a park with beautiful vegetation and umbrageous trees. This park is one of the eight beauties 20 of the capital (Ji hia, chap. cvii, fol. 4)."

The park of Ki-men has been often celebrated by the poets of the Ming (Ji hia, chap. cvii, fol. 5); for instance, by 城 廣 孝 Yao Kuang-hiao, who lived at the end of the 14th century (see Wylie's Notes on Chinese Literature, p. 148). In these poems of the Ming times, the t'u-ch'eng or ancient wall is also occasionally mentioned, but as to its origin no distinct indications are given. 程 嵌 氏 Ch'eng Min-cheng, who wrote in the middle of the 15th century (see Wylie, l.c. p. 29; and Ming shi, chap. cclxxxvi, Biographies), has left the following verses: "At the foot of the t'u-ch'eng, which is near the capital, the gates of an ancient monastery can be seen. The water roars.21 All around are umbrageous

^{2).} The 京都八景 King tu pa king, or "Eight beauties of the Capital," are enumerated in ancient descriptions of Peking as follows. I. The above-mentioned Ki-men yen-shu;

2. The 设革 島 K'iung-hua tao, an island in the lake near the imperial palace. I shall speak of it further on; 3. The 西尼 Si yüan, or "Imperial gardens," near the same lake; 4. The 西旧 Si shan or "Western hills;" 5. The hill 玉泉山 Yüts'üan shan; 6. The bridge 国海格 Lu-kou k'iao; 7. The defile 居居 Kü-yung (already mentioned); 8. The 黄金 台 Huang-kin t'ai, a tower built, as tradition records, by Chao wang, prince of Yen, several thousand years ago. According to the Ch'ang an h'o hua, chap. i, fol. 7, it was situated east of Peking; in the Ch'un ming, chap. xv, fol. i, it is stated, that this denomination of the eight beauties dates from the time of the Kin dynasty.

^{21.} The most of the aucient rampart exists still at its northern part, and near the above mentioned barrier Si-siao kuan, a marble bridge spans it.

trees and numerous people walk about. Here is the gate of ancient Ki. From the time of the Kin and the Yuan, only one old tower has been left behind." Whether the author speaks of the above-mentioned beacon tower, or of a tower which at his time may still have existed near the north-western corner of the ancient rampart, I am not prepared to say. The earliest author of the Ming who speaks of the Kimen yen-shu park is the Kin Yu-tze, who lived at the end of the 14th century. See his verses quoted in the Ch'ang an ko hua, chap, i, fol. 4.

The park celebrated in the ancient poems does not exist at the present time. There are some groups of trees scattered over the fields near the pavilion of Kien-lung, but they do not inspire idyllic thoughts. The hillock alluded to in ancient writings, seems to have been comprised in the rampart itself. Kien-lung's pavilion stands on the rampart, which at this place is about ten feet higher than the rest. Beside the pavilion is a passage through the wall, by which one of the roads leads to the summer palace.

I have not been able to find in works written during the Ming, any more precise indications than the above quoted, regarding the origin of the ancient rampart north of Peking; and the question whether it is the Mongol wall, or whether it belonged to ancient Ki cannot be decided from old Chinese documents. Some of the modern Chinese writers incline to the first view; others consider the wall as belonging to ancient Ki. The emperor Kien-lung it seems subscribed to the latter opinion. But the views of the Chinese authors of the present dynasty, as regards this wall, are of no value, being entirely arbitrary. As we can judge only from Chinese documents, and as these documents are contradictory, the question is not easy to settle. After having carefully compared most of the accounts given in the Ji hia and other books regarding the position of Peking in the Mongol time, I incline to the following view.

It is almost certain, as we have seen, that the north-eastern corner of the Kin capital was somewhere near the south-western corner of the present Tartar city. The Yüan shi states that the new capital of the Mongols was built north-east of the ancient one. An author of the 14th century gives the distance between the new and the old city equal to 3 li; Odoric says half a mile. Hung-wu, the first Ming emperor is stated to have cut off 5 li of the northern part of the Mongol capital. He built the northern wall of Peking at the same place where it now stands.

It seems that the emperor Yung-le built the southern, the eastern and the western walls of the present Peking, on the ancient ramparts

of Khanbaligh; and this supposition would be in accordance with a statement found in the Ch'ang an k'o hua, chap. i, fol. 3, 都城周廻四十里並元舊基i.e. "The capital (of the Ming) is 40 li in circuit; the wall of it was built on the ancient wall of the Yüan."

As to the ancient rampart north of Peking, I am disposed to sustain the view of Col. Yule, that it is the wall of Khanbaligh, not-withstanding the fact, that no Chinese author of the Ming seems to mention it as a wall of the Mongol capital. They mention it only in connection with Ki. The city of Ki may have been at the same place where now the wall passes; but if it be taken into consideration that this rampart is well preserved, and that it must have been the wall of a large city (of which the remains evidently surrounded only a part, the other part being comprised in the modern Tartar city), we cannot assign to it so remote an origin, and cannot attribute it to Ki, which

hardly was a large city.

Thus I have traced according to my judgment,—which however is partly in contradiction with the above-quoted ancient Chinese records,—the outlines of Khanbaligh, which, if my view be correct, would have measured about 50 common li in circuit (13 li and more from north to south, 11,64 from east to west). Marco Polo states that Khanbaligh was a square, each side measuring 6 miles. I may quote yet another statement of the great traveller,—generally so trusty in his reports, regarding Khanbaligh,-which is in accordance with the accounts of contemporary Chinese authors, and which supports my view. Marco Polo states (l. c. vol. i, p. 332), "Moreover, in the middle of the city [Khanbaligh] there is a great clock—that is to say, a bell which is struck at night, etc." The traveller speaks of the bell-tower (樓 chung-lou). The Yuan yi t'ung chi, or "Geography of the Mongol empire (quoted in the Ji hia, chap. xxxviii, fol. 1)" records 至元九 年建趙鼓樓於城中, i. e. "In the year 1272, the lell-tower and the drun-tower were built in the middle of the capital," A bell-tower (chung-lou) and a drum-tower (ku-lou) exist still in Peking, in the northern part of the Tartar city (see the map). The ku-lou is the same as that built in the 13th century, but the bell-tower dates only from the last century. The bell-tower of the Yuan was a little to the east of the drum-tower, where now the temple Wan-ning sze stands (Ji hia, chap. liv, fol. 11, 12). This temple is nearly in the middle of the position I assign to Khanbaligh.

There is an ancient rampart east of Peking, stretching from south to north. It begins at the northern border of the Tung-chou canal, about one English mile east of the Tung-pien gate, and can be pursued with certainty in its course to the north, parallel with the eastern wall

of Peking, as far as to the stone road, leading from the Tisi-hua gate to T'ung-chou. The present foreign race-ground lies near this rampart, which seems to be of more ancient date than the northern rampart above mentioned. It is lower than the first and in a more demolished. state; at some places it has entirely disappeared. No connection can be made out between it and the northern rampart. A small river, probably the ancient moat runs along the eastern side of this wall, and the stone road crosses the river on a marble bridge. Mr. Edkins (l. c. p. 385) identifies this eastern ancient wall also with the wall of the Mongol city; but it seems to me, there is no reason for this supposition. It is strange, that the Ji hia does not mention at all this eastern ancient wall. If one asks the people about it he will hear, that it dates from the time of the empress # Siao of the Liao dynasty.22 But as we have seen, the Liao capital was to the south-west of the present Peking, and the authors of the Ming mention this empress often in connection with ancient vestiges south-west of the capital.23

MONGOLIAN CAMELS.

WHEN the Peking toy makers want to represent a Mongol, they make a red-faced man, pipe in hand, astride a camel. They are not far from the mark. A large proportion of the Mongols seen in Peking, come mounted on these unwieldy animals; and though thousands on thousands of camels are employed by Chinese, in and around Peking, they are used almost exclusively as beasts of burden. Chinamen, in China at least, don't use them to ride on, and the roughly dressed Mongols jolted about the busy streets, on the their awkward upcountry camels, make a picturesque feature of the capital during the winter months.

Camels are an important item of the wealth of Mongolia. Statistics generally are difficult to get on any Mongolian subject, and it would be hard to say exactly what proportion of the wealth of the country is made up of camels; but the percentage is not small. The price of a

22. The 都 城 形 勢 嵩 Tu ch'eng hing shi k'ao, a short historical description of Peking, published in the present century, is the only Chinese work which records this popular tradition. The author however is of opinion, that the eastern ancient rampart belonged to the outer wall of the Liao or Kin capital, also a completely arbitrary statement.

single camel is about thirty taels. This may be taken as about the value of a superior male camel, young, faultless, and fat. Females are cheaper. Twenty taels should buy a superior female camel. The price fluctuates. A year or two ago it rose a little on account of the number of them required to convey baggage and military stores to the north-west. The price has fallen a little since, but the money value of everything has risen much within the last ten years. Mongols, who purchase goods from Chinamen, grumble a good deal at the advanced prices; saying that though prices are higher silver is not more abundant. However it comes to much the same thing; for if they have to pay more for what they buy, they get more for the cattle and camels they sell. In buying a camel, the first thing to be looked to is the teeth, which indicate pretty correctly at what stage of life it has arrived. The humps are felt to see how the animal stands as regards fatness. The humps are masses of fat, stores of vital power packed away for use, to be drawn upon when needed. When in perfect condition the humps swell out and stand straight up; when the animal is worn out and exhausted they become thin and bodyless, fall over and lie flat on the animal's back. Then the ridge of the back may be examined for sores. Most camels have the marks of old sores healed up all right; but sometimes a sore place may be covered over and hidden by the wool. In order to make sure, press the part tightly with the hand. On one occasion when a Mongol was showing off a camel for me to purchase, I suspected its back was not sound. The Mongol said it was all right, and it seemed so; but when pressed by the hand, the animal shrank from the touch and uttered a harsh cry. The skin was not broken but disease was there which became apparent after the animal had carried a load for some days. Another point to be seen to is under the fore legs. Some camels have a tendency to what might perhaps be called enlargement of the glands. By the friction which takes place in walking, a baggy looking mass of superfluous flesh or muscle is created, which does not seem to cause much pain, but more or less impedes the motion of the limb, and is always regarded as a fault. These are the main points to be considered, but it is also well to look to the gait of the animal. Some camels put down their feet with a rubbing motion which tells on the soles and finally wears them to the quick. It is not at all uncommon to find a camel, all right in everything else, laid aside because it has worn holes in its feet.

The finest of the Mongol camels find their way to Peking. In winter there is a fair held among the trees in front of the eastern part of the yellow temple outside of the An-ting men. Any one who likes to see a fine specimen of the species, has only to ride round that way,

and there they are, with their great upright humps and fine thick soft wool, tethered apart, or being led about by little boys, who seem especially small in presence of the big animals which follow them with the greatest docility and tractableness. One of the largest camels I have ever seen was being led there by a lad apparently about eight years old. To look at he was only a small head sticking out of a bundle of quilted clothes, and did not stand much higher than the end of the animal's tail, but he held the nose-rope and was master of the situation. Tired of leading his charge, he made the huge camel kneel down, scrambled up between the humps, pulled his steed on to its legs and rode off looking like a pincushion on the back of an elephant.

Some foreigners have the notion that the camels which carry coals and lime from the hills to Peking are poor degenerate animals overworked and under-fed, and altogether inferior to those to be seen in Mongolia. This is quite a mistake. Chinamen buy only the picked camels of Mongolia, feed them well, keep them in good condition, and by doing so, get an amount of work out of them, which would be an utter impossibility in Mongolia. The reasons for which Chinese owners buy only the best camels are obvious. A bad camel eats about as much as a good one; the keeping expenses and the working expenses are about the same; a good camel will cost say eight or ten taels more than a poor one, but will earn nearly double, and hence the expensive animal is the more profitable investment. This raises a demand for superior animals, which the Mongols hasten to meet. A camel owner wants to go to Peking and make purchases. He has no money, and a stock of old debts waiting for him when he arrives there; so he takes some of his best animals, hands them over to the Chinese traders, clears off his old debts, contracts a lot of new ones, and sets out for home again, without perhaps ever having fingered silver. He has got his goods, the Chinaman has got the camels and both are satisfied. The Chinese, however do not simply wait for the Mongols to bring their camels down; they also go to Mongolia and select superior animals for the Peking market; and between the Chinese who go and buy and the Mongols who come and sell, Peking is furnished with endless strings of coal and lime carriers. Winter is the great carrying season. Spring too does well enough; but when the heat of summer begins to set in, camels and camel drivers hie northward for the cool breezes of the grassy plain. Camel owners in Peking make arrangements with Mongols for the summer pasture of their camels. They do not trust their animals to the Mongols; they agree upon a sum for the use of the pasture, build a little mud house, and when the season has become hot and the grass is well up, they send out the camels in charge

of their own drivers, who herd them by day and sleep in the mud house by night. They manage much better than Mongols would do. Mongols turn their camels adrift in the morning, after a while mount a horse and ride after them, chase them nearer home, leave them again and after a while hunt them up again. This drives about and disturbs the animals a good deal. The Chinamen go usually three or four in a company, and form the corners of a triangle or square, and keep with the camels the whole day. In this way the animals are kept together and prevented from reaming about, looking for good pasture; they are allowed to do nothing but eat grass, chew their cud, and fatten; and fatten they do, to the astonishment and envy of the natives, whose camels seldom thrive like those of the Chinese.

In spring all camels look ragged. As the weather gets warm the wool falls off in places; but it is not all lost till midsummer, when the camel is completely bare. In a short time the new wool begins to grow, and in October it is pleasant to see the Peking droves returning from pasture with massive humps, distended sides, and a beautiful new covering of fur.

One of the few hardships camels endure in Peking is wet weather which makes the roads muddy. Sand suits the camel's foot best; hard, even stony roads do well enough; but on mud a camel is helpless. The foot is simply a flat surface with no catch, and it is pitiful to see the trains moving along at a creeping pace, and the great clumsy feet of the camels slipping about in all directions.

From an economical point of view, the coal and lime camels in Peking are a sad sight at all times. There is abundance of lime and coal and stone in the hills a few miles away, but the roads are such that most of the coal and lime must be carried to the city; this raises the price of these minerals, and the poorer people who have little money are compelled to live huddled up in wretched little hovels, with only the least possible fire lighted for the shortest possible time daily. A few short lines of railway, or a few good cart roads even, would render transport cheaper, bring comfort within the reach of many who cannot afford to purchase it at its present price, abolish the Peking camel trains, and make the inhabitants of the capital of the celestial empire dependent on their Mongol visitors, for a sight of that picturesque animal which an ancient writer has pronounced to be "deformed in the very structure of its being."

The camel shows to most advantage in its native wilds. In cultivated and inhabited districts like the plain of Peking, and north China generally, it has to compete with mules, donkeys, and other beasts of burden; and is so largely employed, because it can carry

cheaper than its rivals. But there are some districts and seasons in Mongolia, when the ship of the desert has no rival. Gobi, for example, in a dry season,—when there is little or no grass, and in winter when the snow is on the ground, and covers up the little grass that there is in that part of the country,-would be almost impassable but for camels. A foreigner once contracted to be conveyed from Urga to Kalgan on horseback. All went well till Gobi was entered, when it was found that no rain had fallen. The cattle of the inhabitants there subsisted by picking up the little pieces of sunburnt grass of the previous season, which were blown about the plain, and gathered in hollows and nooks among rocks, but there was nothing sufficient to support a travelling horse. There was no help for it; contrary to agreement horses had to be exchanged for camels, which crossed the barren expanse with almost literally no feeding, and in about three days reached a green land where rain had fallen, grass had sprung up and horse travelling was again practicable. In winter it is pretty much the same. The Mongols make no hay in summer, or only a very small quantity, utterly insufficient for the sustenance of their flocks and herds. The other animals feel it hard, but if not compelled to work, manage to eke out a subsistence, by cropping the grass that stands up out of the snow. The snow seldom falls heavily in Mongolia. A fail of nine or ten inches would kill off perhaps the greater part of their cattle. The usual depth is from four to six inches, and with this between them and their food, the poor animals find it difficult enough to keep from starving. Then the superiority of the camel is manifest. Winter is his travelling season. Loaded with tea away he goes, marching night after night, crunching the frozen snow under his broad feet. At camping time he is turned loose for a while, to pick up any stray stalk of grass, or any scrubby bush that may appear above the snow. When resting time comes, he and his companions are huddled close together on a little square patch of sand from which the snow has been cleared; and there he goes through the formality of chewing his cud as solemnly as if he had fed to the full. After a few hours he is loaded again, and away he goes with his slow measured step, perhaps to the plaintive tune of a Mongol song. This kind of march continues about a month, which is the usual time in winter for crossing the desert from Kalgan to Kiachta. No animal but the eamel could endure it; and the hardship tells on him also. It is said that even a good-conditioned strong camel can do little more than make one such journey in the year. It must be gently used the rest of the time; and, when the fattening season comes, it must be left completely at rest, if it is to be of any use next winter. The season for fattening camels is July, August and September; and their fate for the next year depends on the improvement they make in these months. If they do not fatten much, they will be of little use in the winter caravans; and if they do not gather strength at all at that time, they will most likely shiver through the winter and die in the spring.

Their power of enduring thirst is great, and enables camel caravans to travel by routes closed against ox trains, which cannot go far without water. Once in two days is perhaps often enough to water a camel, and sometimes even then they do not care much to drink; and when any necessity arises for endurance, they can go three or four or perhaps even five days without drinking, and not exhibit much distress. It is said that the Arabs are sometimes in the habit of killing camels for the stock of water they carry in the receptacle provided in them for this purpose; but, as far as I can learn, no such practice is known among the Mongols, who seem to be totally ignorant of the existence of such a receptacle in the animal. The reason may be that they are seldom or never reduced to great straits for water. There are wells or lakes along the route, and in winter snow is used. Mongolia, though a wide and thinly-peopled country, is definitely known, and has roads, in many places as well defined as any highway in England. Here and there you do come upon stretches of country waterless and therefore without inhabitants; but there are roads, larger or smaller, leading to all the important places in Mongolia; and from the inhabitants you can always learn the state of the wells and lakes on ahead. When any doubt about water exists, it is usually taken with the caravan in flat buckets slung on a camel; and even if any mistake or neglect leaves a caravan waterless, one march extra is all that is needed to rectify the omission. Mongolia is not the uninhabited, waterless, howling wilderness which some seem to suppose; its population is sparse, its water scarce, and its storms fierce; but the risks and hardships of travelling are as nothing compared to the stories that are told of desert travelling in hotter climes. I have never once heard of any caravan suffering more than very temporary inconvenience from want of water.

The speed of the camel is another point on which many people seem to have erroneous ideas. I am often asked how fast a camel can go; but the truth is that the camel does not go fast at all,—he goes slowly. His usual pace is little over two miles an hour. If you jump on the back of an unloaded camel, and whip him, you may make him trot or gallop even, if you can stick on. Mongols do sometimes make them run when unloaded; but it is not a common thing, and the poor camel keeps looking back first on one side, then on the other, and all the while utters a harsh cry expressive of a sense of injustice and injury. A

short run does not matter much, but Mongols avoid hurrying their camels, because it hurts them. Young and more active camels now and then make a short journey at a moderately quick speed, but all such are merely exceptions, and the common pace remains the same, two or three miles an hour. A loaded camel in a caravan accomplishes about thirty miles a day, and to do this may be fifteen hours on the march or even longer, as caravans are subject to numerous delays occasioned by loads shifting, camels getting loose, and breaking the train &c.

A camel's harness and furniture is of the simplest and rudest. A wooden pin inserted in the pierced cartilage of the nose, a slender rope of camels' hair is fixed to the pin, and that is all that the camel needs by way of a bridle. When a string of camels march in line, the noserope is passed under the binding rope of the load on the back of the camel in front, in such a way that a moderately firm pull brings it adrift. The Mongols are very careful to fix them thus, and will not allow them to be tied, lest from some accident or cause, a camel should become stationary and be unable to follow on. In such a case a gentle pull brings the nose-rope away from its fastenings, and leaves the animal free. If the rope were tied, either the cartilage would give way or the rope would break. Chinese camel drivers are less humane. They tie the nose-rope, and when an animal in the line misses its foot and falls, either the rope or the nose must go. To do the Chinamen justice, however, it must be admitted that there are not a few hardnosed animals which would cause endless annoyance by drawing out their leading ropes, and in slippery and dangerous places the drivers exercise great care and stop the train at once when any obstruction happens; but notwithstanding all their care, accidents do happen, and sometimes you may meet in Peking camels which have been in accidents of this kind, and had the whole front part of their nose carried away.

Camel's wool, or hair, whichever one pleases to call it, is an article of great importance to the Mongols. They use it mostly for making ropes and bands of various kinds, camel nose-ropes among the rest, and for spinning into thread, with which they do most of their sewing. Chinamen use it too for socks, cone-shaped and not knitted to the form of the foot, but good warm things worn mostly by camel drivers and carters. A good deal of it is said to be used in the manufacture of a coarse kind of rug or carpet used by the Chinese. Of late years the value of the wool has risen greatly, as has sheep's wool also, which the Mongols seek partly to account for by the fact that there is a foreign firm at Kalgan, where it is purchased in large quantities for exportation. Notwithstanding the good price it now brings, Mongols neither comb nor shear their camels as they do their sheep. Most of the wool

is lost in the desert. The long beautiful fleece that hangs from under the neck, is cut away when spring becomes warm, but that is all; the rest is allowed to hang as long as it will, and is day by day lost in little tufts that blow away in the desert breezes, and become too much scattered to make it worth while to gather them. The reason of this apparent indifference or carelessness is, that the camel is a delicate animal. He does not look it. He is big enough, and ugly enough, and looks strong enough; and in the way of marching, and carrying, and enduring hunger and thirst, he can stand enough; but leave him his coat. Take away his fur and he shivers in the cold wind, and his vitality sinks, and he is soon good for nothing. The wool is valuable, but the animal himself and his carrying power are much more valuable still. When it is remembered that a camel is worth from twenty to thirty taels, and that one "camel's back" as the phrase is, from Kalgan to Kiachta, can earn from eight to twelve taels, it will not be difficult to understand why the Mongols prefer to loose the fur bit by bit in the desert, rather than run any risk of injuring the animal for the sake of its covering. The camel's body is worth so much more than his raiment, that they are content to let the raiment go. The climate of Mongolia too has something to do with the anxiety which the Mongols show to keep the animal's fur on. A cold day may blow up almost at any time of the year, summer included, and the nights even in summer can hardly be said to be warm. The camel has no shelter or stable, his only protection is his coat, and this his friendly and self-interested masters are careful to leave to him till it falls from him in tatters. Most of the wool that is produred from camels is painstakingly gathered in little handfuls, day by day, care being taken not to remove any but small patches about to fall off.

Stealing camel's wool is a common thing in spring among the poorer class of Mongols. When a caravan encamps the juvenile members of any community that happens to live near are sure to sally forth to try their luck in this line. They sometimes go a long way round and come up to the camels from beyond, or take a basket and pretend to be gathering argol fuel. Nothing but extreme carefulness on the part of the watcher can protect his animals from being despoiled.

So careful are they to defend the camels from cold, that the saddle of a camel is seldom removed in winter. If the journey is at an end, they wait a day or two before removing the saddle; while on the journey the saddle is seldom or never taken off except once in a while to inspect the animals back.

The Mongolian camel saddle consists of two side pieces of wood, six pieces of felt, and a camels hair rope. Two felts are folded round

in front of the fore hump, two are folded round behind the aft hump, one on each side is doubled up and laid against the ridge between the humps, the two wooden side-pieces are put on outside of this again, and the whole pulled as tight as a man can bring it by planting his foot on the end of the wooden side-piece, and pulling the rope with both hands. It takes two men to saddle a carnel in this fashion. Chinamen manage better. The saddle of the Peking coal camel consists of the felts and two sheaves of bamboo rods. This is an improvement on the Mongolian saddle, but the common carrier camels of north China have a handier saddle still. The wooden frames are fixed to two cushions filled with dried grass. This can be put on or taken off in a few seconds, by a single man, and all that wants fixing or undoing is a single cord. The Mongols say their clumsy style suits their own country best, as it keeps the camel warmer; there may be a little in this, but it is to be feared not much, and the probability is that they keep to their old troublesome style of saddles because they are too lazy to cut grass and make the necessary cushions. The fact that the coal and lime camels of Peking have a peculiar saddle of their own, may be owing to the circumstance that the coal and line bags do not hang down far enough to make it necessary to extend the felt or cushion downwards to protect the animals side. Two bags are laid across each other, and the load is thus mostly on the top of the animal's back, while boxes of tea, lumps of soda, and bales of goods must be slung on the two sides. Riding camels have often nothing but a piece of felt and stirrups, as it not unfrequently happens that the humps are too large and too close together to admit a saddle between them.

The motion of the camel is peculiar, and I am often asked what it is like, Does it make me sea-sick? Does it make me giddy? Is it not tiring? Does it not produce any internal derangement? For other people I can't say. As regards myself I have never been sea-sick on a camel, I have never been giddy, I have never been internally deranged, but I have often been tired. The first time I tried camel riding was one night after dark, when I found myself astride of the rough pack saddle of a camel, holding on to the wooden frame. I had no stirrups, a Mongol mounted on another camel held the nose-rope and led the way at a trot over steep little sand hills, crossing which was like riding great waves in a small boat, only rougher. Going up hill I felt like being shot off behind, going down hill I felt like being precipitated over the animals head, and all the while seemed to be bobbed up and downand pulled backwards and forwards. That ride was a short one. Next day I had my baggage put on the two sides of a camel and mounted on the top myself. For the first hour the motion did seem queer. It

was a pulling forwards and backwards at every step of the animal. In a short time the strangeness of the movement went off, and since that I have ridden rough and smooth camels under many various circumstances and never felt any inconvenience beyond fatigue. I have heard of foreigners, however, who said they suffered injury from the motion of the camel, and it is not at all improbable that they did. The motion is awkward and rough, and no one who is afraid of jolting and shaking should ever undertake a long journey on camel back. The Mongols never ride camels when they can help it. They much prefer a horse, and the reason why so many of them come to Peking on camels is, that the camel stands the journey better and carries more than the horse. There are great differences of camels too, young males being the roughest, and sedate cows being the pleasantest and smoothest. The camel does not trip or shy so readily as the horse; except on mud or ice you may trust him to keep on his feet; but when he does shy the consequences may be much more serious, as the height of the rider's fall is so much greater. On the whole a steady going female camel is a pretty safe and comfortable steed, and may be ridden without much risk. The stories commonly told of the evil effects of camel riding are, I am convinced, much exaggerated.

Among the peculiarities of the camel may be enumerated:

Awkwardness.—It is awkward to a degree. Let three or four get together and they will mix themselves and their nose-ropes up in one inextricable mess. Then their loads will entangle and they will draw and push about, pulling each other's nose-ropes and seemingly intent only on keeping their own nose-ropes slack. Once entangled they can do absolutely nothing to free themselves. When moored together at night, the nose-rope of one will get over the head of a neighbour. A simple movement would free it, but the distressed brute has not brain enough to think of it, and will lie with its neck twisted half the night. Even the Mongols, awkward themselves, are struck with the awkwardness and stupidity of the camel, and never seem to think of reproving it when its stupidity gets it into trouble. A horse knows, even an ox is responsible; but a camel is not supposed to know anything, not even good pasture when it comes to it.

Timidity.—A camel is easily frightened. The other day a company of Kalka Mongols were riding along on fine camels, and had just got outside one of the gates, when a little Chinese boy came behind and made a stamping as if some one were running up behind them. This simple action on the part of a mere child, created a stampede, and in a few seconds, eight or ten camels were driving and pushing each other furiously, in spite of the exertions of their riders who seemed to be

Mongolian guide on a great highway at night, that my camel which was on the left kept his head stretched out into the darkness on the left side, and my guide's camel stretched his head out into the right, as if searching for objects of terror; and this they did nearly continuously during the whole of the two or three nights that we rode them. Wolves are their greatest terror, and in presence of them they get so alarmed, and can at the best, do so little to defend themselves, that they readily fall a prey to these smaller but braver animals.

Gentleness.—They are not vicious. Almost none of them bite. The bulls, about January and February, are dangerous to go near, and will think nothing of chawing up any one who gives them the chance. They are usually carefully secured at that season by a hobble on the fore feet, which reduces their pace to a minimum. With a proper head fastening they are safe enough in a caravan. Mongols say that if any man should happen to be pursued by an open-mouthed bull, when overtaken the best thing he can do is to clasp the brute's neck with his arms and legs and hang thus till relieved. In one of the Peking hospital reports a case is mentioned of a Chinaman who died from the effects of a camel's bite. The bulls at other seasons, and the other camels always, seem to be nearly perfectly free from this vice.

Nor do they kick except very rarely, Kicking is not unknown, but it is very rare. I do not think I have ever seen or heard of any one kicked or kicked at except myself; and two at least of the three instances when a camel struck out at me admit of explanation. Once I fell from the back of one camel close to the heels of the one in front. The animal in front was scared, and started off along the road kicking out most vigorously. He was too much alarmed to kick till he got a yard or two away, and then it was ludicrous to see him kicking vigorously when there was nothing to strike. On another occasion, when I suddenly ran past a camel close to its heels, she, for it was a female, struck out and caught me below the knee. The great broad flabby foot was more kindly than a hoof would have been. both these instances the animals were not vicious but merely alarmed. On another occasion I had a narrow escape from a malicious kick. I was driving up a camel to a tent touching him up gently from behind with a whip, when suddenly he struck out a full and vigorous blow. Happily he had miscalculated his distance; the foot just reached my clothes, and rattled the keys in my pocket, but left my person untouched. A few inches closer in might have been serious. These three cases are the only exceptions I have seen or heard of to the general rule that camels are free from the vice of kicking.

Docility as beasts of burden. Camels do not often become unmanageable and run away like horses and oxen. Even when frightened, they soon become quiet, and when their burdens overbalance, they stand quietly till relieved from a confusion of ropes and baggage that would drive a horse frantic. There are exceptions to every rule, and I once saw an exceptional case of this kind. In a camel caravan travelling from Kiachta to Urga there were about eight or ten Chinamen who had a kind of coarse biscuit packed in baskets as provisions for the way. On the march they were much annoyed by the crows, which soon discovered the biscuits, and would perch on the load when in motion, insert their great beaks through the openings in the wicker work, and wrench away till they got out a piece of biscuit with which they would fly off. The travellers themselves, mounted on the loads of camels in the train, were helpless. They could not stop the caravan and dismount every time a crow came; shouting was no good, the crow did not fear that much, and would only look up for a second, then excavate away as intently as ever. It was tantalizing in the extreme, and one of the travellers at the beginning of a march provided himself with some small stones. A crow was not long in coming, a stone was thrown at him, but in place of striking the culprit went a little too high and struck the leg of a young camel in front. The beast, startled, gave a plunge or two; the load shifting startled him more, and breaking adrift, he started galloping and plunging over the plain, with bags, felts, ropes, and the two wooden side-pieces of the saddle, trailing and tripping him up, and being scattered all along the track. He came to a standstill and was captured about half a mile off, brought back, reloaded, and from that time conducted himself as an orderly member of the caravan.

In one part of Mongolia I met a man riding about the country, looking for a camel which had freed itself in a somewhat similar way, and escaped under cover of night. He had been searching for it for a week or two, and had obtained no traces of it. But such cases of runaway camels are conspicuous by their rareness. Very few camels ever run away from a caravan. On the contrary, it is no uncommon thing for an untied camel, out at pasture, to join itself on and follow a passing caravan. A great fat animal once insisted on following our caravan, and would be turned away, neither by threats nor blows. Unwilling to cause the careless owner trouble, and afraid of being suspected of decoying the obstinate camel away, we had to stop, capture it, and send back a man with it to the nearest tent where it would remain tied up till the owner claimed it.

The camel cannot draw. He is a good beast of burden but a poor

draught animal. Camels do take carts along the great highway of the desert, and on smooth, hard, level roads do well enough; but sand or soft ground distresses them, and to go up steep hills or over passes it is necessary to hire oxen or horses. Indeed some camels bred in the plain country refuse to go over passes on any condition. As they approach the hill they have to be unloaded, blindfolded, and driven up the steep. One animal of this kind, after being coaxed, and beaten, and pulled, and pushed, two thirds of the way up the pass, lay down and would not be persuaded to rise. At their wits end the Mongols rolled it over into some water thinking this would be sufficient to make him get up. But no, he would rather lie in the water than go forward. How they got him to go on at last I don't know; but after I was waiting a while at the top, up he came surrounded by the panting Mongols, who were employing their returning breath in addressing disrespectful language to him. It was noticeable that he exhibited no reluctance to descend the other side of the hill.

Spitting is a disagreeable peculiarity of the camel. If you go close past him in front, as he is chewing his cud, you will hear a grunt and receive a green shower of half masticated vegetable matter. Mongols who have to do with the management of camels usually have their garments stained in this manner, and seem to take it coolly and as a matter of course, but unwary foreigners and well-dressed Chinamen are apt to resent it, and get a double dose in so doing. It seems to be the camel's only defence, and disagreeable as it is, is a much less objectionable vice than biting. Peking camels which are daily among crowds of people seem to lose the habit, probably because, if they kept it up, they would be so constantly opening fire that they would have nothing left to swallow.

Fondness for ashes, is another characteristic of the camel. The soft dusty ashes of wood and argol are his especial delight, and he will often leave his pasture and travel a good distance to enjoy the luxury of sprawling about on them, and perhaps camels never look more uncouth than when two or three of them are broadside down, swinging their long legs and broad feet about, and uttering cries of uneasiness and displeasure as they come into collision with or press upon each other.

The mourning of the camel is peculiar and impressive; its impressiveness to me arising, partly, perhaps, from the circumstances in which I once heard it, before I had become very familiar with it. We had rested in a solitary tent, pitched among large boulders away up on the edge of a wide shallow valley, which had a peculiarly barren and desolate aspect just at that time. At dusk we mounted our camels and rode slowly and silently down among the stones, towards the lonely

well at the bottom of the valley. There was neither man, nor beast, nor bird, nor insect, even to be seen or heard. The shades were thickening and the loneliness and silence were oppressive, when, darkly, from among the rocks to the right, with slow and mournful pace, advanced a solitary camel. It seemed dispirited and weak, took no heed of us, but slowly crossed the open space near the well, and disappeared again among the rocks and darkness on the left. Ever and anon it uttered its slow and plaintive wail, which came borne over the darkening stillness as our camels trod silently up the other slope of the valley. The scene and the sound haunt me still. It was like the wailing of an outcast spirit wandering among stony places, seeking rest and finding none. The sound itself resembles that which can be made by the closed human mouth, beginning down at the lowest possible note, and going up slowly and gradually to the highest. Cow camels make this sound when separated from their calves. It is very touching to hear it; and after listening to it I can almost believe the Mongols when they say that a skilful fiddler playing a plaintive air, can draw tears from a camel's eyes. I have never heard male camels mourn thus, and the Mongols assert musical susceptibility only of female camels who are suckling their young.

Of the afflictions that camels are liable to may be mentioned:

Crows. Mongolian crows are great strong birds, with a liquid clucking note, that may be heard a long way over the silent desert. Mongols do not kill birds, and the crows are audacious. They come and perch upon the backs of the camels, hop about on the humps, and, woe to any sore place they may find. Even when they find no sore they hammer away with their pickaxe bills, and, the Mongols say, draw blood. I have often seen the marks made in the attempt to break the whole skin, but I don't think I have seen a hole made in any part that was not damaged before. Of sore places they make great havoc. One of our camels had a bad place which was healing up well. Care was taken to keep birds away; but one day a swift crow came and in a little while undid all the healing progress that had been made. Magpies, which abound in the desert are also a little troublesome, but are not at all so bad as the crows.

Ticks plague the camels in spring. At that season the grass seems full of them. They mount in twos and threes on the more prominent stalks of grass, stand on their heads, hold on by two or three of their legs and extend the rest ready to lay hold on any man or beast that happens to pass. Horses, sheep, and oxen, suffer also, but these animals can do something to free themselves. The camel seems to be able to do little but endure. The tick on landing on a camel seeks

about for a convenient spot, attaches itself and remains there till, from being like a starved bed bug, it swells out till it looks like a small gooseberry. Its day has passed. It falls off and others take its place. The numbers of these ticks on the plains of Mongolia are enormous, and some camels seem favourites with them more than others. One camel I had opportunity of observing, if not literally eaten up, had its strength sucked away so that it was unable to travel for two or three months.

Diarrhoa is not an uncommon affliction. It sometimes attacks a camel and distresses it for a long time, reducing its flesh and strength. Even when in a mild form it is serious, especially in summer, as it prevents the camel from fattening, and thus makes it almost impossible to survive the winter. As for as I am aware, it is a summer disease brought on by the animal pasturing on the rich juicy herbs. I once saw two fine animals, which had started strong and fat on a summer journey, come back tottering and lean, mere walking skeletons. The disease had seized them, reduced them rapidly and left them just in time not to kill them. But the season was too far gone to allow them to regain strength, and their only prospect was death from inability to stand the approaching winter.

Itch is perhaps THE disease of camels. It is not at all a rare thing, and when it comes it spreads. Sometimes the owner gets rid of the diseased animals, sells them to a Chinaman for their value as flesh perhaps; sometimes takes hold and cures them. The animal is thrown down, has its feet tied, is painted over with tar, and warmed up by the iron of a spade heated over a fire. This is said to be an effectual cure; and it is a curious fact, that the hair of the parts thus treated is permanently of a darker colour than the rest of its body.

No account of Mongolian camels would be complete without some mention of camel-stealing, which is carried on quite extensively in Mongolia. Hitherto our caravanh as always escaped this visitation, which has doubtless been owing as much to the leanness of the camels as to the strictness of the watch kept. It is usual to have one man sit up and watch at night, but when the poor fellow has been travelling or working all day, it is hard to keep awake at night. I never scolded them much for going to sleep on watch, because I usually went to sleep myself, when I took my turn on duty. However watching is not the formidable thing which might be supposed. The danger is at the early part of the night. Nobody hardly would steal a camel after two or three o'clock in the morning, as they would not be able to get far enough away before daylight. Mongol visitors leaving after dark usually insist on their host seeing them away a little dis-

tance, lest a theft should take place in the night and suspicion might rest on them. The Mongols like to steal camels, because they can travel off silently, and because they are in themselves valuable animals. If they can only march them undetected to the borders of China, they can find a market and evade pursuit. One part of Mongolia is said to have no camel thieves,—the very sandy part,—because any thief could be followed up by the trail; but in any other part no camel is safe and if once got away you may search for it in vain. But it would take too long to speak fully about the dodges and methods of the camel thieves; so reserving the subject of thieves generally for a future occasion, I shall close the present paper with one case of camel stealing.

In the summer of 1873, one of the many living Buddhas of Mongolia had, among other treasures a number of good camels, fattening on the herbs and bushes which made the neighbourhood of his temple good pasture ground for these animals. He lived a long way from the Chinese border; the country side was quiet, and the keeper of the herd suspected nothing. In such circumstances no strict lookout is kept; they are driven together and counted once a day, or once every second day as the case may be. One day the count was eight short, and on examination it was found that those missing were the finest of the lot. The alarm was raised, inquiry was made, and it was discovered that two men had been seen travelling with exactly eight good camels. To understand fully the daring of the theft, it must be remembered that camels out at summer pasture, are not in a condition to travel without first being tied up and hardened. Properly speaking this process requires a number of days, say five or ten. Sometimes it is continued much longer. The camel is tied up all night and all day with the exception of an hour or perhaps two; in some cases it is allowed little food for days together. After this it is supposed to be fit for travel; without this preparation a march would damage it a great deal. The thieves spoken of above had to take the camels from the pasture "untied"; to rush them away in this state would be to damage them greatly; so they travelled but a short distance the first day and the second, starving the camels as they went; then, when they were lighter, put on speed and travelled continuously night and day almost without intermission. As soon as the alarm was raised and the trail found, horsemen galloped after them in hot haste, but as the theft had not been discovered for a little time, some delay occurred in finding the trail, and the thieves meantime having hardened their animals, hurried on and escaped pursuit. It was a daring and difficult thing to do. Camping after short marches on the first two days required nerve and cool determination which would have

ensured success in many a difficulty arising in honorable enterprise.

So much for the Mongolian camel. The Mongols often ask what animals we have in our native country, and are greatly amused to hear that camels are not common, and that the few that are imported are objects of curiosity. When told that we have to pay for the privilege of looking at them, they laugh outright, and remark that we may look at theirs free of charge. To them the camel, though valuable and prized, is a common and uninteresting animal, and they would doubtless be not a little surprised at any one taking the trouble of writing or reading a description of anything so familiar. But every country is not Mongolia, and every body is not a Mongol; and perhaps some of the facts and peculiarities mentioned above may not be without interest to some who do not see a camel every day of their lives.

Hoinos.

WHAT ARE THE BEST MEANS OF DEVELOPING THE CHRIST-IAN CHARACTER OF OUR NATIVE CONVERTS.

BY REV. R. H. GRAVES, M. D.

Read before the Canton Missionary Conference, October 7, 1874.

THIS theme assumes two points, viz. (1) that our Converts have a Christian character; and (2) that this character is immature and weak. Sceptics may doubt whether any of the Chinese are truly converted, and enthusiasts may suppose that there are among our church members, many instances of rounded Christian character; but those who have had most experience, and who are most intimate with our adherents in China, will hold a middle view;—that most of our church members are sincere believers, but they are very weak,—they are children, but they are infants. The germ of spiritual life has been implanted by the Holy Spirit, but this life needs developing. I do not believe in making men Christians by education, but I do believe in educating those whom the Holy Spirit has made Christians.

There is a solid truth underlying the etymological connection between "living" and "leaving." Death is stagnation;—living is leaving; "leaving those things which are behind, and pressing forward towards the mark" which is set before us.

In all growth there are two elements, apparently contrary to one another, but in reality intimately connected, dependence and independence. The child must first draw its nourishment from the mother's breast before it can stand alone; it must first be taught, guided, trained, before it can act for itself with intelligence, or live to any purpose. Obedience and manliness must go hand in hand; docility and self-reliance are complements in forming the perfect, rounded character.

In seeking to develop Christian character, these two points must be kept constantly in view. The problem before us is to train our converts to be at once humble and self-reliant, prayerful and active, spiritual and practical. We want a well-rounded and no one-sided development.

I. Spirituality, or Dependence on God.

Our first efforts in developing the character of our native members. must be exerted in leading them to the source of spiritual life. The Chinese have no natural bias to spiritual things. They are eminently worldly, shrewd, practical, observant, and industrious. They are enshrouded in the senses. Principles degenerate into mere punctilios and etiquette. Religion subsides into a dead formalism. The interior motive is overlooked in the attention paid to the external appearance. The cramped feet of the women are only a type of the cramping that is seen everywhere, Politeness is conformity to a set of formal rules of conduct instead of being a principle underlying every act; there is no genuine outgushing of affection expressing itself in appropriate language, but even a letter to a mother must be worded in stilted phrase and conformed to a fixed model learned by rote. Self-consciouness is so deeply seated that the whole life is arranged as if intended to be acted out on the boards of a theatre, -all is for show. This, I mean, is the model to which all strive to conform. It is only when a man is angry, or is otherwise thrown off his guard, that his true character appears. The Chinese are eminently "of the earth, earthy." This is the material upon which we have to work.

Even after the grace of God lays hold of such men, we must not be astonished to see much of the old leaven remaining. We will see a tendency (which is indeed common to man) for religion to sink into ritualism or formalism. The machinery may be all right, but the life is not there. Public worship may not be neglected, nor the prayer-meeting forsaken, but the addresses strike one as being a dry statement of common-place truths, the relations of experience formal and the prayers monotonous.

Of course every pastor at home has to lament just these faults in his people and in himself,—he sees such a lack of reality in Christian service. Still I think this tendency to formality is a fault against which we have especially to guard our native brethren in China. There are many noble exceptions, but nevertheless I fear it is true of the Chinese in general. Every one of us who has the pastoral care of a Chinese church must have frequently asked himself:—"How can I raise these people to a higher degree of spirituality?" In answer to this I will give a few practical suggestions, as expressing my opinions.

(1). Experimental preaching. Christianity comes to the Chinese necessarily as a new thing,—something to be learned; hence they are far more excusable than thousands in the west are, in making the sad mistake of looking on Christianity as a system of doctrines. We must impress upon their minds the all-important fact, that religion is an experience and not a creed;—that regeneration is an act of the Holy Spirit, and not a result of human training;—that it is attained by prayer rather than by education.

Experimental preaching is the most difficult of all preaching, just because it implies spiritual life in the preacher. We must realize present daily spiritual growth; and if by God's grace we have reached a stage of comparative peace, we must remember the conflicts we had as young Christians, and relate them to those who are now traversing the rough paths we went over years ago. But why should we not have present answers to prayer to mention, and present victories of faith to tell, for the strengthening of our brethren. I fear, brethren, we are too often but impressing our own low state of spiritual life upon our native Christians,-that the unction in preaching, the sweet Christian spirit diffusing its fragrance in our daily life, are wanting. I know there are excuses, and am persuaded that the mission work, while adapted to develop strength of Christian principle is not especially calculated to promote elevation of soul and a devotional spirit. Its tendency is to make men Luthers and Knoxes rather than Melancthons and McCheynes.

But we need preaching that appeals to the consciences and experiences of our members; and until we have it, their spiritual apprehension will be dull.

(2). The attention should be directed to the *Psalms* and other spiritual and experimental portions of God's Word.

The Chinese are by no means averse to looking inward, to having motives analysed and emotions criticised. They are rather fond of such writing. We should shew them the beauties of God's word and how it is adapted to every phase of human experience; and teach them to look into their own souls and observe the workings of their own minds. There is a great lack of experimental hymns in Chinese. Some of our finest hymns of this kind would not be popular with the Chinese yet, as they are too far advanced for the present state of spiritual growth among our native christians; but it might be well to have a few such in our collections.

We know that we have grown past some hymns that we could sing with the Spirit in the earlier stages of our Christian course; so it will be with a people who are becoming imbued with the spirit of Christianity.

(3.) Devotional meetings. Prayer meetings in which the Spirit is present are of great service in promoting spiritual growth. A mere routine, formal meeting is almost worse than useless. We need to prepare ourselves spiritually for the proper conduct of a prayer meeting, by humbly asking the Lord for the message He would send to His people at the time, and by seeking the presence of the Spirit among us. We may keep up the spiritual tone of the meeting, by only calling on the more spiritually-minded to pray. Singing is a part of worship too much neglected, and it is often difficult to find suitable hymns in the meagre collections we have at present. Still our Heavenly Father knows our difficulties, and what we want is not so much better hymns as the singing of what we have with the Spirit and with the understanding. We should encourage the mention of special cases, for whom prayer is desired. There are meetings from which we go feeling, it has been good to be there. By fostering such meetings, we may do much to develop the spiritual life of our members.

(4.) Religious conversation. It is important to draw out the spiritual experience of our native brethren by occasional conversation. I fear an ideal Methodist class-meeting would prove a failure in China, at present at least. You would not get at any true relation of spiritual experiences; because generally there would be none to relate. All would tend to formality and an empty show. It is very difficult to get from a Chinese a statement of his spiritual life; first, because there seems to be little activity of mind, and then because they do not accustom themselves to observe and analyze their emotions and purposes. But we may by an occasional remark set a man to thinking, or draw him out to tell us of any spiritual conflicts or trials he may have had.

We need to be always on the watch to speak a word in season, and to have wisdom given us from on high to speak the right word without fear, and yet without giving offence, and thus producing alienation from us instead of confidence.

(5.) Faithful discipline. Fear is a motive to which God appeals in setting before us the retributions of the fature world, and one that may be legitimately appealed to in the training of our native converts. "Them that sin rebuke before all, that others also may fear. "(I Tim. v. 20). A faithful reproof or an earnest warning may arouse a man on the brink of committing sin, and be the means of saving his soul. Public rebuke or suspension from the Lord's table, may open a man's eyes to the gravity of his offence, and deter unstable ones from following a bad example. The true Christian will be humbled at the thought that he needed reproof; the proud and self-sufficient will manifest the evil that is lurking within their bosoms. The standard of Christian character

will soon deteriorate in any church where lax discipline prevails.

There are other means of spiritual growth which are so obvious that they do not require us to dwell upon them; as personal prayer on the part of our members, and intercessory prayer for them on our part, and the daily devotional study of the Word.

II. Independence of Man. Coming now to the second part of our subject I remark, that in order to develop the character of our native converts, we must endeavor to make them independent; -to teach them to stand alone,—to act for themselves. Nor is this at all akin to self-sufficiency and self-conceit; on the contrary, just in proportion as a Christian clings to God, just in that degree will he feel that he is not dependent on man. The poor in this world's goods are "rich in faith;" simply because they look to God alone. Just as long as a child is petted and carried in the arms, just so long will he be unable to stand alone; -as long as he is helped, so long will he be unable and unwilling to help himself. A willingness to be helped and to depend on others seems to be a trait common to Asiatics; but I am persuaded, that the Chinese have less of it than the Hindoos and many other Asiatic peoples. Still we see enough of it here, and we may have just as much of it as we choose. A missionary has to set himself resolutely to discourage it, and to teach the Chinese converts that they must not be content to remain children for ever. We have much to contend against, especially in this part of China. Perhaps it was a necessary evil in the earlier stages of missionary labor here. Be the cause what it may, we see an inclination in those connected with the mission work here in its earlier days, to be too willing to eat the foreigner's rice and to be dependent on us for everything. I am rejoiced to notice a change in our younger members.

It is a difficult task for a father to throw his son on his own resources, and tell him he must look out for himself; the young man may be very easily offended at the manner in which it is done, and may give his parents much grief and anxiety by his wayward conduct; but it must be done, or he will never make a man of himself.

It will no doubt cost us much anxious thought and many earnest prayers for guidance, before we can gently push the native brethren off without alienating them from us. They cannot be expected to see at the time that we aim at doing them good.

Refusal to aid must be accompanied by heartfelt interest in their welfare,—by wise counsel and by frequent inquiry as to their trials. It is easy to make a stern rule and adhere to it, resolving to let the Chinese take care of themselves; and as easy to be too indulgent, and accede to their wishes for assistance; but to keep the golden mean,—to

feel for them and love them too much to spoil them,—this is a difficult task. God's spirit alone can enable us to do it successfully. We must be prepared to see failures; no child learns to walk without having some falls. We must not set a man down as a hypocrite and a deceiver because he falls; but must try to help him up, and encourage him to try again.

We must not be shocked at seeing our counsels disregarded; because after all, experience is the best teacher. A child will not walk straight when it begins to walk alone. It will take its own way to accomplish an object, when we could have taught it a better way; but so the object is accomplished, it is better it should take its own way: for it develops the mind more. So we must expect the Chinese to go their own way about things.

We must not be too anxious to force our methods on the Chinese. They know their own people better than we do. Let it be our care to fix in them proper principles, to cultivate an enlightened conscience. to store their minds with Scripture truths, and leave to them the external methods of manifesting their love to God and to their fellow-men. The future churches of China may not be exactly conformed to any western model in their methods of working, and may be none the less acceptable to the Master on that account.

(1.) We need in the first place, to cultivate the native conscience. Like a child's muscles, it will only grow by use. We must not be too ready to teach and direct; but should ask men their own judgment on a matter, and then correct any error by bringing it to the infallible test of the Word.

Probably most of us have noticed a tendency in our native helpers to slack work as soon as our immediate supervision is removed. This may be owing to various reasons, and need not necessarily be set down to slothfulness or dishonesty. We have been trained to habits of regularity, and may feel that we have discharged our duty by being punctually in our chapel and preaching for so long a time; the Chinese may fail to see the necessity of this, and feel that they are accomplishing the object in view even more efficiently, by conversing with a friend or visitor on the subject of religion; they may even go farther and think we do our work perfunctorily, and are to be blamed for neglecting a promising case thrown in our way by God's providence, for a mere routine duty. Are they so far out of the way? Is not the tendency to mere routine and formal duty one which saps the foundation of earnest Christian effort? Let us be content to throw all upon the individual conscience, and try to avoid forming a conventional conscience, satisfied with a certain round of duty. We

see little of modern routine in the labors of Christ and the apostles. We may hamper a man with directions, and in our zeal to make him an efficient worker, fail to develop the motive power within, which will alone make him offer service acceptable to God and really beneficial to his fellow-men. It is better to lead a man to feel that he must be a witness for Christ at all times, and in all places, and that his salary is not so much pay for so much work done; but assistance to lighten his worldly cares, that he may devote his time more entirely to the Lord's work. While we must not ignore the fact, that our native workers need supervision, advice and encouragement, we must try to throw them as much as possible upon themselves and teach them to work as pleasing Christ, and not as our employés. As long as a man is treated as a servant, just so long will he shew a servile spirit. We must be content to have the work done, and not be too anxious to have it done in our way.

(2.) We should take our native brethren into our counsels, and throw responsibility upon them.

This will not only benefit them, but will also benefit our work. They understand their own people; and if we discourage their mere agreeing with our opinions, and let a man see that we esteem him all the more for an outspoken expression of a difference of opinion, we may derive much help from their counsel. At the same time we must be prepared to view things from our higher vantage ground, and point out the results of our greater experience, and the teachings derived from our deeper insight into the meaning of God's Word.

So with regard to responsibility. The Word of God authorizes us to believe, that when in God's providence a man is called to an office, he will have the special grace needed for the discharge of its duties; but apart from God's grace the mere fact of a man's having a responsibility, tends to develop him and fit him to bear it faithfully. We may be too backward in ordaining native ministers, because we feel that they are scarcely suitable for the office. "Dying grace is given in the dying heur;" so the grace is given with the responsibility. Let us trust God, and trust our native brethren. The sooner they are out of a state of pupilage, the sooner will they be able to perform the duties of independent men.

Paul placed the responsibility of self-government upon his churches at a very early stage of their existence.

(3.) Self-support. Privilege and responsibility must go hand in hand. I doubt whether a native minister should ever be ordained before the native church is ready to give him at least a partial support.

We must throw the pecuniary responsibility as well as other responsibility upon our native Christians. Asiatics are very willing to

be dependent. Nor is this fault confined to Asia; but it is so much easier to be helped than to help one's self, that we are all slow to learn our Lord's lesson, that "it is more blessed to give than to receive." We must be very careful not to foster a dependent spirit. It is so much more agreeable to have a man in your pay, doing his work pleasantly just as you tell him, than to throw him upon himself and have the work done fitfully, and have him come to you with his pecuniary troubles, that it is not surprising we should fall into this way of doing things. Then it makes one so much more popular with the Chinese, who naturally look more to their individual good than to the prospects of the future church of Christ in this land. When you talk of the native laborers looking to their own people for support, they are too apt to rejoice like good king Hezekiah that "the evil will not at least come in their days." Still we must take a stand, or the kingdom of Christ will never become indigenous here, but flourish merely as an exotic. There is no reason why much more should not be done in the way of self-support.

The poorer Chinese, who are not absolutely paupers, and entirely dependent, spend \$3. or \$4. a year on their idolatry; a man in the condition of many of our church members, as much as \$6. or \$8. and a respectable shopkeeper from \$15. to \$20. While some lose their places by becoming Christians, and many from principle must abstain from some ways of making money which they practised as heathen, still if half the money formerly spent on idolatry were given to the promotion of Christ's cause, a church of seventy-five members ought to raise \$150. a sum sufficient to support its native pastor, relieve its poor, and pay its current expenses, after a chapel has been provided. It may be replied, that few churches at home do as well as they should; which is only too true, but is no reason why we should not aim at a higher stan-

dard here in China.

There are two points connected with money spent for idolatrous purposes which deserve our attention; one is that the money spent is not felt, because given in small sums; and the other is that much of it is given under compulsion. We may imitate the first principle, as it is an eminently scriptural one; but the other we cannot follow. The only way is to cultivate the conscience, that the compelling power may come from within and not be mere external force. Still something may be done by an enlightened Christian public feeling, and perhaps by an assessment for certain expenses. Our Chinese leading men would readily agree to the principle of assessment, and though I have always objected to it as inferior to direct appeals to the conscience, I think it perfectly just as applied to some purposes, as the support of a pastor and the current church expenses.

Let no one think that these remarks about self-support are out of place, in a discussion of the means of developing Christian character. The Scriptures place the "grace" of "ministering to the saints" in the same category with faith, and utterance, and knowledge, and love for God's ministers (see II Cor. viii. 7). It has an important place among the fruits of the Spirit, as "a proof of the love" which we profess.

We look for manifestations of Christian growth in the spirit and in the life. In christian lands we look especially to the new spirit with which duties are performed, and to renewed activity in doing good. In heathen lands we have to expect the change mainly in getting rid of old faults, and avoidance of former sins. We must not set a man down as a hypocrite and destitude of the grace of God, because we see an occasional falling into former sins. We must remember that our easily besetting sins are in the spirit; but those of the Chinese are external and glaring. It does not follow that they are worse in God's sight. A disease is not worse because an internal fever gives place to an eruption. God looks at the heart. We are to judge of sanctification by the forsaking of old sins, whatever these may be. The sins of converts from heathenism are more gross, but not therefore more wicked. We would be shocked to be told, "Let him that stole steal no more;" as Paul told the Corinthian converts.

Where we would prevaricate, exaggerate, or tell a professional or conventionally allowed untruth, the Chinese will tell a downright lie; where we would practice some trick of trade or engage in some transaction which will not bear the clear light of day, the pagan convert will steal. Where we would conceal a sinful thought under a double entendre, he will utter an obscene word.

We are to look rather for a growing cessation from sin,—a spirit of humble repentance after falling into sin,—a frank confession, rather than absolute freedom from sin. Let us remember how our own religion is fostered by early education,—is bolstered up by public opinion,—and is strengthened by daily contact and companionship with exalted characters, before we judge harshly of those who have to stand alone as witnesses for Christ among a heathen people.

While overlooking nothing, but "reproving, rebuking, exhorting" at all times, let it be "with all longsuffering and teaching." Thus though the material we have to deal with may be a rude block of granite, we may succeed in making it a polished stone fit for the Master's use; though it may be a knotty, crossgrained piece of timber, we may at last see it a pillar in the temple of the Lord.

NOTES OF A JOURNEY IN EAST FORMOSA.

By Rev. Hugh Ritchir.

ON March 15th, along with an elder who voluntarily accompanied me as a preaching companion, and a servant, I left Takao in a junk for Po-song on the east coast. We had twice to put into harbours on the way, and after a tedious passage of fifteen days we reached our destination. Travelling by one of these native craft, the European is taught to set a proper value on the comforts and advantages of a well-appointed steamer. Po-song is only as yet a village with twenty to thirty Chinese houses; it has been chosen by the authorities as their residence; a yamen is about to be erected, and as emigrants from the west coast first of all find their way here, it will in all likelihood become the future centre of Chinese influence. It has no harbour; every junk or steamer that arrives, runs a risk of not being able to discharge their cargo, or, in the act of discharging it, being compelled to run before a gale.

For twenty-four hours after our arrival, I had to content myself on the deck of the junk, listening to the roar, and watching the ceaseless surges of the North Pacific.

This great drawback to trade could easily be remedied, at no very great expense, by selecting one of the estuaries found at various points along the coast. Northward from Po-song there are several land-locked harbours, with four to five fathoms water and a clayey bottom. Were such inlets subjected to a competent survey, it would assist the Chinese government in their efforts to colonize this quarter, and might lead to the opening up of one or more good harbours, on this hitherto much avoided dangerous coast.

The sixty miles of coast over which I travelled, presented various features of interest. At some places the distance from the sea to the hills is considerable; and on the plains, wheat, millet, sesame seed, potatoes and tobacco are the chief products; while in the forests to the northeast the camphor tree is found in abundance. In no other part of Formosa have I seen such numerous herds of cattle, and in the forests the natives hunt the deer, boar, panther and bear.

At other places the hills touch the sea and are wooded to their summits, waterfalls issue from their flanks, and occasional knolls covered with verdant grass eight to ten feet high relieve the scene, while the variety and beauty of the feathered tribes lend an additional charm to the landscape.

Some years ago, a chief from this region came round to our hospital, and being cured by Dr. Manson, other patients soon came to

know the value of western medical science. The daughter of another chief had her foot amputated by Dr. Rennie more than a year ago; so that the good effects of these successful operations, opened my way, and induced me to visit these tribes. Pi-lam, three miles east of Posong is the village where the superior chiefs reside. This pre-eminence dates back from the time of the Dutch occupation. A sword, a pike and a book were given by their former masters to Pi-lam as the insignia of authority, and to this day they respect these relics of antiquity. The sword and pike are still there; but as the book was to me an object of far greater interest, I was sadly disappointed on being told it was burnt about twenty years ago, along with the house of the chief. The wife of the chief was a fine specimen of the savage lady, bore heavy ear-rings, had a string of large beads round her neck, wore coloured gaiters, and smoked rather a fanciful pipe. The menials, both male and female, seemed to acknowledge her authority, at least in domestic matters; one of them having in some way or other offended her, got a slap on the cheek. Her son wore a head-dress made of the feathers of the Swinhoe pheasant. The seat of honour is a fourlegged stool in the centre of the floor, near the hearth; and the rest of the apartment is a large bamboo bed raised about a foot from the floor where men, women, children and dogs squat during the day, and sleep at night. There is a private enclosure, under the same roof, for the women. The door is in the gable of the hut, and the windows in the front; so that in the event of wet weather, in the hot season, there being no provision for ventilating the house, and as the living scene inside one of these huts is like a bee-hive, all kinds of diseases are generated. Since the middle of last year the small-pox has destroyed thousands of these aborigines, and about one half of the children and youth bore the traces of that dreadful epidemic. To relieve this over-crowding, the chiefs have built public dormitories for the youth. Some of them are beehive looking structures of bamboo and grass forty feet high, to which the ascent is by a ladder; the mats on the beds are deer-skins; along the roof are scores of deers' antiers and boars' skulls.

In one corner of the apartment the guns and spears of the inmates were in rows; in the centre of this strange loft was a square hearth built by four heavy beams, and on the inclosed earth a fire was burning, with no exit for the smoke but the door and windows. Some of the inmates were crouching on the beams warming themselves, and in one of these dormitories, a number of the occupants were industriously employed making coats of deer-skin. As numbers of the people of the village were clad in such garments, we thought of the primitive condition of man.—"The Lord God made coats of skin and clothed them."

During my stay among them, I made frequent and careful enquiries as to the existence of religious emotions; and from several of their habits it is easy to infer, they do recognise the existence of a Supreme Being and an invisible world. Before going to hunt, the savage splits open a betel-nut into which he puts a red bead (no other colour will do), and laying it in the palm of his hand, waves it in the face of Heaven, invoking his assistance and protection in the chase, and then laying it on the ground, goes on his way.

When any one is sick, the sorcerer waves the leaf of the banana over the person, kisses and sucks the painful part, and whether the patient lives or dies, the only reward to which the doctor is entitled is this red bead. When those people drink the spirit extracted from their millet, and of which they are all fond, one may occasionally observe that the person about to drink dips his forefinger in the liquor, and sprinkles a few drops on the ground. Others again, drink it right off without any ceremony.

Those who have killed an enemy sprinkle these drops on the earth as a sacrifice to the departed spirit of the person killed. As the betel-nut is the symbol of reconciliation among these tribes, the offering of the nut and the scarlet bead may indicate an indefinite desire to be at peace with their Maker.

Unlike their Chinese neighbours, they leave the arrangements of matrimony entirely in the hands of their children. If a damsel sets her mind on any youth, she manifests her love, by going every other day, and giving her lover her assistance at his work, whether in his father's house or in the fields; and if she succeeds in winning his affection, she brings him into her father's house. On the marriage day the husband brings a gift to the parent of his bride;—cloth, a gun and a pot;—a pig is killed and wine is handed round; and if it be the wish of the husband to take his wife elsewhere, she will not follow him during the life-time of her parents.

The Saturday Review, October 4th, 1873, states. "In the matter of marriage, both in Formosa and in some parts of Burmah, the husband for a given time has no recognized claim to his wife's society; and only visits her at her father's house by stealth at night, escaping by the window at dawn of day." No such custom obtains among the aboriginal tribes of Formosa. My informants were Chinamen who had married savage women, and who in doing so, are compelled, when they cross the border, to abandon their own ideas of marriage, and conform to the established usages of the mountains. This statement has been confirmed by the testimony of the aborigines, with whom I have spoken through an interpreter.

In the event of a birth occurring in the family, a daughter is the more desirable acquisition, as she not only brings gifts to the house, but also a husband. The marriage of a deceased wife's sister obtains among them.

Although the small-pox had just carried off half of the population of some of the villages through which I passed, not a single grave was When the husband or wife dies, he, or she, is buried under the nuptial bed; and if it be the husband who is buried first, on no consideration can the wife leave the apartment till death. She can marry a second time, if she choses; but only on the condition that the second husband enters her house. The other members of the family are buried in the centre of the house, or at the doorway, at much the same depth as we bury in Europe.

Some of the older men had ear-rings of bamboo, much the size of a common cork; and in some cases they were ornamented by being overlaid with the lining of a shell. The practice was formerly fashionable, but they seem to be growing ashamed of it; most of the middle-aged men, and youths, had the holes in their ears, but the corks

had disappeared.

Day by day, we were surrounded by scores and hundreds of these poor people who wanted medicine; -many of whom wanted it badly. For many years, I have had frequent opportunities in our hospital of learning the art of bandaging, and gaining some acquaintance with the more common forms of disease in the island. Accordingly, in setting out on this journey I was well furnished with lotions for washing eyes and ulcers, and with one or two others of the more useful medicines; but when difficult or serious cases were presented, they were recommended to attend our hospital; as a passing visitor could do such cases no good.

. At all events they were taught the importance of cleanliness; and as we passed from village to village, the very fact that we had a little medicine brought great crowds together, and they heard about the "name which is above every name." In so far as their language could express such truths, they listened daily to such important utterances as these :-- "God is the great Father of all men.-God is love.-We are all sinners against God. Jesus is the Saviour from sin. I come among you as the servant of Jesus." One day, when busy binding up a child's toe, a man on my left was telling a new-comer my connexion with Jesus. It was refreshing to hear that ever-blessed Name dropping from the lips of a savage. After passing through savage territory, on the third day we came to the first village of the Pe-po hoan. These Chinese-speaking aborigines formerly dwelt on the western plains and hills; but owing

to pinching times, during the last half-century, batch after batch they have emigrated to the eastern coast. Many of their kindred on the west side and along the central belt of the island, had gladly received the gospel some years ago; but there seems to be so little communication between them, the majority of those we saw had never heard of the gospel of Christ. One aged Hoan of seventy-eight, the chief of one of their villages, gave us a hearty welcome, with every facility for the delivery of our message, and was not ashamed to kneel with us at prayer. I had arranged to visit a large settlement of these people a day's journey inland; but as the weather proved unfavourable for a mountain journey, after spending five days in the villages on the coast

line, I began to retrace my way southward.

On the way round, the junk was obliged through stress of weather, to put into a harbour near the south cape. We spent a few days on shore, and one evening after the service, a Chinaman came to me uttering a number of English monosyllables; on asking how he got acquainted with my language? he told me the following interesting story, to which I listened with breathless attention:- "About twenty years ago, a ship was wrecked on the south-east side of the cape; the majority of the crew were murdered by the savages, but a number escaped in a boat and made their way round to the west side of the island. Standing in need of water they ventured on shore, when they were suddenly set upon by the neighbouring tribe and all killed except three,-Jim, Bill and Alick, who ran along the shore; but the latter being too exhausted, fell into the hands of his pursuers. The two Englishmen found their way round the point to the white-sand inlet (where a lighthouse is about to be erected), and for a day or two hid among the brushwood; but being observed, it was soon noised abroad that there were two foreigners in the district. Along with some others I went in search of them; and when the seamen saw us approaching, they clapped their breasts, shewed their hands and legs torn by the rocks, and I led them up to my mother's house. The two seamen were clad in native dress, squatted on the floor at mealtime, and for nearly two years lived in our house. They willingly planted and dug potatoes, ploughed the fields, and assisted our family in their daily toils; and sometimes they would come running into the hut, shouting, 'Engli ship! Engli ship'! but we could not understand what they wanted. Jim would always ask me what this and that was in Chinese, and I would ask him what he called them in his language. After some time we came to understand each other pretty well, and they told us their desire to return home to their families, and that on the first occasion they wished to depart. When the next ship hove in

sight, a raft was manned, and on approaching the vessel we were taken for pirates and guns were pointed at us; but when Jim and Bill stood up and shouted 'Ship a-hoi! Ship a-hoi!' the vessel hove to, lowered a boat, and we all went on board. After getting refreshments we took our leave of the two sailors, who said they would be sure to come back and see us at the white-sand inlet. About a year after their departure, a letter arrived inviting my mother and myself to visit a ship lying in the offing. On entering the cabin of this large ship, two soldiers stood at the door with guns and daggers stuck at their ends, and when we were brought inside, there sat the great man with stripes of gold on his coat, and Jim and Bill standing beside him. The great man put a hundred and twenty dollars into my mother's hands, and Jim said that when vessels were wrecked on this coast we were to treat the sailors kindly, and we would not lose our reward. After we had all eaten, Jim and Bill took a gig and brought us on shore."

My informant then asked me if I knew Jim and Bill—and said that if I saw them on the other side, I was to give them his remembrances. He added, "when I heard you telling about that good and loving God, I was sure you were from Jim and Bill's country and that explains why they treated my mother and myself so kindly!" It was now past midnight, and before parting my informant (whose name is Lai) sung, or rather imitated the hum of an English song. I thanked him for the story, and gave him a hearty invitation to visit me at Takao.

MY EXPERIENCE WITH MY SUNDAY-SCHOOL CLASS.

TO THE EDITOR OF THE CHINESE RECORDER.

April 8th, 1875.

MY DEAR SIR,

When I remember the grave and dignified character of the Recorder, I am ashamed to send so light an article as the enclosed. I have thought, however, that you would not consider it amiss to insert something of this kind among better articles. If you should write upon it: "Rejected,—too little substance in it," and throw it into the fire, I am sure that no one would acquiesce in the justice of such condemnation so readily as I should. I do wish that I were capable of writing something really worthy of a place in the Recorder, for I feel the greatest interest in its usefulness and success.

Very truly yours,

HANS.

FOR twenty years I have always been in some way or other connected with a sabbath school. Some of the happiest moments of my life have been spent in unfolding and illustrating the truth before a circle of children. I have felt an innocent pride in teaching a sabbath-school class, and until recently I thought that I could teach Chinese children as easily as those in foreign lands; but in attempting it I have found how easy it is for vaulting ambition to high o'erleap itself.

One of my friends has a large number of children gathered together in day-schools, and on Sunday they assemble to be instructed in matters purely religious.

At a certain hour they are regularly let loose upon me; and on the first sabbath in April I had what some persons would call a "good time of it." I began the task with a row of bright, restless, mischievous faces before me.

The first question was one that I answered instead of asked.

(Chorus of small voices) "Won't you please give me one of those papers?" I looked towards a pile of newspapers and said,—"No, those are foreign papers; if I gave them to you, you would not know a single character. Hush now and listen to me. When we pray do you know what we are doing?"

(One bright boy) "Yes,—we stand up and shut our eyes and talk." Suiting the action to the word he jumped up and put two fingers over each eye. At this the whole class jumped up and did the same thing, repeating the answer he had given.

"Yes," said I, "but to whom are we talking?" It was in vain that I urged this question. One boy had,—as they all sat down,—taken another's chair, and they were all busily exchanging seats, jumping from one to another like lively little monkeys.

"Come—be still; sit down." After assigning each one a seat, I at length obtained a hearing and repeated my question.

"To whom do we speak when we pray?"—A pause,—"I don't know," replied a child into whose eyes I looked inquiringly.

(Voices in chorus) "I don't know."

"Yes, you do know; I know you do: come now, tell me." After a pause one of them said,—"The true God," and as usual he was followed by the rest. While they were repeating the answer over and over, one of them said, "Look at ——"

I looked. The child had put his feet as far apart as possible, and stooping down he was frantically but unsuccessfully reaching for his chair behind him.

"Get up in your chair and sit properly," I cried; and he obeyed, for he was only restless. I hardly think he knew that he was misbehaving.

Before I could again unite the broken thread of my discourse, another hope of the church had slipped off his shoes and put them before him on the floor. In a moment they had all taken off their shoes, and there was a row of little Chinese cloth shoes on the floor, which completely occupied the attention of my class.

I here delivered a lecture on propriety, which would, I have no

doubt, be highly beneficial to sunday-school children generally, but it was too long to be repeated. It took effect immediately, and except wry faces and bodily contortions, the whole class was perfectly quiet for fully a minute and a half.

"I will now," said I, "tell you about Daniel. He was a good man of the Jewish nation, who lived long long ago. He prayed three times a day, but be had a great many enemies. They never prayed at all. Daniel prayed three times a day, but these wicked men not even

once a day."

Just in this connection I noticed that one of my scholars was standing up with his fingers placed over his eyes in the orthodox fashion praying! I called him to order and went on with my story.

"These bad men persuaded the king of the country to forbid Daniel to pray. Now what do you think? Did Daniel stop praying?"

(Unanimously) "Yes, Daniel stopped praying."

"No, no," I cried, "Daniel still prayed as usual three times a day." Hereupon one hopeful boy took the word out of my mouth, and promptly delivered an animated extempore eulogy upon Daniel's faithfulness in prayer. The substance of it was that the good old prophet prayed as often as he ate rice.

I proceeded with the narration.

"The king himself loved Daniel, and was unwilling to put him to death; but because he had broken the law of the land, he gave orders that Daniel should be thrown into a large pit. Do you understand?"

"Oh yes! A large pit in the ground that was full of water." Their imaginations would soon have drowned Daniel had I not come to the rescue.

"No there was no water in the pit, but there were lions in it. Do you understand?"

"Yes, yes;—lions like those in front of the yamuns. They are stone lions in the day-time, but at night they are alive and bite people." I corrected this error, stating that I often passed those lions at night and always found them the same.

My story went on "There were many lions in the pit,—some large and some small." Hereupon I was informed by one of the little fellows who "leaked information," that the little lions could not bite; another, equally unable to contain his vast knowledge of natural history, declared that the big lions ate grown people and the little ones ate children. In order to bring out my own view embodied in a specific case I asked,

"Did the lions eat Daniel?"

(Promptly and confidently) "Yes,-they ate him."

"No,—they did not. God sent an angel who took care of Daniel, and prevented the lions from hurting him." After suitably disposing of those wicked men, Daniels accusers, much to the satisfaction of my class, who were glad that the lions did eat somebody, I proceeded in the Socratic method to impress upon them the main facts of the story.

By way of a moral to my tale, I went on to speak of the devil.

"You know that there are wicked spirits. The Bible tells us that there are, and we believe it, though we never see them. These evil spirits have a leader called the devil. He is the greatest of them all. He hates us, and tries to make us commit sin. The Bible says that he goes about as a lion seeking whom he may devour. Now I don't say that the devil is a lion;—mark that! He goes about to injure our souls, as a lion goes about to hurt men's bodies. This is only an illustration." I felt a fear that they would declare the devil to be a great lion, of course elongating and multiplying tail, teeth and claws, and then give my name as authority. I was relieved by the prompt reply, "only an illustration," and thought that I would carry them one step further.

"We must pray to God to send a good angel to keep us, and not let the devil cause us to commit sin." Here again I had to rebuke my little friend, who as soon as I spoke of praying, stood up, held down his eyelids and prayed! My remonstrance was so solemn and caustic that

I had no occasion to repeat it.

"The name," I proceeded, "which is in the Bible continually given to the devil is Satan." Observing that some were not listening I sought to fix their attention by a question. "The leader of the wicked spirits is called what?" (The inattentive child, solus) "Daniel." (Chorus) "Daniel,—Daniel,—Daniel. The leader of the wicked spirits is called Daniel."

I need not say that I promptly corrected this unjust assertion, and charged myself to be extremely careful and explicit whenever I am talking to Chinese children, be their years few or many.

We cannot expect them to do otherwise than see men as trees walking, until their eyes have become accustomed to that blessed gospel light which has so recently dawned upon China.

NOTES ON MANCHURIA,

Br Rev. J. Ross.

AS so very few strangers visit Manchuria, it may not be uninteresting to some of the readers of the Recorder to have a glimpse of that part of the country which I have fixed upon as the direction of our mission.

In the beginning of last month I visited Moukden, to establish a station there, having sent a catechist in advance to take a house. that time our flora were confind to a very few plants. The dandelion is our primrose, and a small composite flower, unknown to Babington and Loudon, with white petals externally tipped with pink, by courtesy serves for the daisy, though larger. The field forget-me-not appeared very early, smaller than the home plant, of a delicate pale blue. country I met with great numbers of snow-white dandelions, in every respect save colour like the common yellow. As a rule the outer edge of the petal was tipped with pink. It never grows from the same root as the yellow, but stands side by side. In the middle of May a violet of uniform purplish blue studded the banks on each side of the road. At the same time one very small carex displayed its golden anthers. One flower, which I take to be a variety of anemone, grows about four inches high, the calyx internally of a beautiful purple, externally hairy and grey. The calyx soon falls; not so the long, grey, glossy, feathery and very flexible awn attached to each seed, of which there is a very large number. This flower grows on hill sides. Peach and plum trees glowed with a mass of scarlet blossom which hid every branch. The snowwhite bloom of the pear, peeped from among the fresh green leaves. The catkins of the numerous willow trees were beginning to fall in the breeze. On the willows grew great quantities of mistletoe; the elm was in half leaf; and the swantsa or "wild buckthorn" budding. Wheat and barley were two inches long in the few scattered patches where they are cultivated. "Tall millet," the great staple of human and animal food, was being sown; in seven days it is above ground. Every hamlet and almost every house has its clump of trees chiefly willow; so that though there is no ground lost to cereals, the country is well and beautifully wooded.

In the inn at New-chwang (proper) I became acquainted with a merchant from Liao-yang, detained like myself by the falling rain. In answer to queries regarding circulating specie and the laws forbidding the removal of copper "cash" from one city to another, he related the following, which may be taken for what it is worth,—"A well-to-do merchant in Liao-yang,—out of whose family in Shantung, many had become high mandarins,—shipped by stealth 3000 tiao (in round numbers 10 tiao to a tael). Before the vessel left the port, the cash was seized and forfeited to the governor of the city. Trials &c., cost him 4000 tiao more, and as extra punishment he had for some time to carry the 'cangue.'" The Coreans on their way from Peking used to buy up all the copper cash they could in Liao-yang. On their return embassy they brought this same cash in the form of copper vessels.

The Corean king was expostulated with two years ago, and he prohibited the traffic under pain of decapitation. Since then the traffic has ceased. The reason is that in cash a catty of copper is of the nominal value of 0.86 tiao, while in bulk the same copper sells at 2.5 to 3 tiao per catty. No wonder the melting of cash is treated as a capital crime! Not very long ago parliament was occupied with the question as to the desirability of reducing the size of the sovereign, as it was purchased on the continent to be used for manufacturing purposes. Suppose the sovereign nominally valued at six shillings in England, and the possessor of it able to purchase articles of only six shillings in value, while by melting it down he could purchase three times as much, something like capital punishment would alone save the sovereign from destruction.

Paper money, or notes similar to bank notes, are issued by order of the magistrates when copper cash is scarce. It is sometimes very difficult to get copper cash for this paper,—the cash is so rapidly disappearing. Large capitalists dislike issuing these notes, for they are always liable to be called upon to furnish cash which they have not, and silver will not be taken. But as they must issue a certain number of notes, they get them printed, and sometimes two large hongs agree to exchange their respective notes and keep them locked up. Small capitalists delight in the issue of paper money. Failures among these are very frequent, and the reason not far to seek. In Moukden the number of false notes is so great, that no man can get value for any note unless he is prepared to give security. The notes of one city are current only in that city and neighbourhood. Hence every city has its own exchange for silver, and no two are alike save by accident. It is readily inferred that copper cash and the notes issued upon it form a local medium of exchange,-silver in bulk the general medium.

Even with our bad summer roads, there is a great deal of travelling in this province. There is little transportation of goods by road, the river Liao being by far the cheapest and most convenient route up north. But the small travelling cart is frequent, the rider more frequent, and most frequent of all the foot traveller, carrying his few necessaries on his back. Among these is readily distinguished the letter-carrier, with his umbrella, lantern, pike and post-bag tightly secured over his shoulders, his long strides and the swing of his wide-sleeved arm. The soldier is a constant traveller, but always on horseback. The first I met was a Manchu with long bow slung over his shoulders, careering on a fiery little pony. As a rule they carry the native matchlock with a small flag for bayonet. These march in companies of from four to six and generally in haste. They have never been rude to me on the road or in the inn.

I preached at every halting-place, and was as a rule listened to by the common people with attention. If a scholar turned up occasionally to ridicule "foreign" doctrine, a few sentences of Confucius cut short his sarcasm. The most determined opponent clad in showy garments was thus silenced in Liao-yang, and skulked away amid the laughter of the crowd. Because the name Jesus is mentioned I am taken for a Roman Catholic, but I never fail to disclaim any connexion. Apropos of Roman Catholics in Moukden, when preaching and selling books, one man whom I discovered to be of that faith was busy whispering in the ears of the listeners,—"don't buy, those are bad books." I know several of the community by headmark, but could not prevail on any of them to accept a gospel, for "our priest forbids;" but they gladly take a copy of Mr. Allen's paper and read Confucius. They are always good-natured however, and never refuse the scriptures with an oath as did some Irish Roman Catholics at home.

The following is from notes taken two years ago on my first trip in the end of May, when everything was novel:—

"Half-way to Newchwang (proper) we came upon a large lake formed by a very small stream. It is full ten miles long, -how broad I could not discover. Fortunately it was more distinguishable by reeds than by water; when there is much water it flows on to the road, which is rough enough without it. A large flock of Manchurian cranes was flying overhead; some were wading, their long necks stretched upwards and forwards to see and to seize their prey. More numerous were the swine enjoying themselves in the lake, where they found food in richest abundance, or grunted their satisfaction, swimming from island to island. All the rivers to the north were occupied by herds of swine feeding on the luxuriant grass, and not averse to crossing the river where deepest. They take the place of flocks of sheep at home, and are wonderfully obedient, returning when half across a river, or wandering far and fast as soon as the herd-boy cries out whi-lai, 'come back.' Passed barley in ear; millet a foot high; hemp, cotton and wheat all growing well at the road side. Crossed several small rivers. Mare's-tail grass grew wherever there was moisture; docks of many varieties, forget-me-not and several carices seen.

"All the way sparrows chirruped, swallows twittered, magpies chattered, doves cooled in every grove. Jackdaws (among them the white-breasted) are numerous; ravens are often met. Small woodpeckers uttered their peculiar cry among the reeds, and cuckoos were pretty common.

"The chief object of attraction in Newchwang is the handsome spire of the beautiful Roman Catholic church, bearing, I am told, an inscription in letters of gold, to the effect that it was built by the emperor in compensation for injuries sustained by the Roman Catholics upwards of two centuries ago! The wall of this town is crumbling into decay;—its glory is departed. There are many distilleries here for extracting the spirit from the large millet and barley. Distillation must have been known to the Chinese centuries before Europe discovered the process, for Confucius 'drank without stint but not to intoxication' of this spirit five hundred years before the Christian era. Newchwang with its extensive suburbs should number about fifty thousand souls."

We started next morning, the innkeeper inviting us in there—if we should happen to pass that way-"to drink water;" boiling water being the drink of all Chinese travellers. Two hours ride to the north, we came upon a stream about three feet deep with very steep banks. Here for the first time appeared the water iris, its linear leaves full two feet, but of course no flower; water plaintain with enormous leaf fully a foot high. On the other side of the stream was field after field glittering with mica dust. There must be a large tract of such soil; for in returning via Hai-chung a full dozen miles to the east, the fine sand was almost blinding. To the east and north-east appear the serrated, irregular peaks of the Chien shan, and sixty-two li from Newchwang we come upon the first hill on this route (Nan shan), on the southern slope of which stands a Taoist temple. This is the extreme west of a low line of hills trending west from the main chain of mountains. There are several such branches parallel to this. Nan shan is of reddishbrown trap.

There are no game nor trespass laws, and no fences except around houses. When the farmer wishes to prevent carts from passing through his fields in the tracks made during winter, he cuts a few holes a foot deep at the edge of his field where that track diverges from the public road, and there is an end of it. Riders and foot travellers still use the centre of the track.

Soo shan, eighteen li south of Liao-yang, parallel with Nan shan, is of gneiss, as far as I could judge from its foot. Hence (according to Williamson) the Chinese directed their attack on Liao-yang, the last foot-hold of the Coreans. On the south and east sides there is a monastery; in some of the hollows are stunted firs. Soo shan has many ridges all round, and all rounded and smoothed in that peculiar manner ascribed to the action of ice. From the foot of this hill was seen a magnificent scene in all directions,—villages innumerable hiding under their green covering,—the spaces between filled with waving corn.

A hundred and thirty li from Newchwang, or two hundred and twenty from this port is Liao-yang, a large town with a fine wall thirty

li in circumference. Inside that wall there are fields and even a village, apart from the beautiful town, which covers scarcely half the area. The population is probably under a hundred thousand. Judging from the number and appearance of the shops I infer that the town is a prosperous one.

Passing through the north-east or Corean gate, we forded a branch of the Tai-tse ho (in the beginning of May it was six feet deep).

A few li to the north we came to the main branch of the Tai-tse ho, which is navigable, a number of long, narrow boats divided into compartments lying moored under the millet-stalk bridge which we crossed. Beyond this bridge for several hundred yards, was dry quick-sand into which the wheels of heavy carts sank so deeply that often the willing team could not move the wheels. Here was a loud and endless babel of ta, ta, ta, to the oxen, and jak, jak, dirr, dirr, to other animals, accompanied by the loud cracking of whips sounding like pistol shots,—but never oaths like the New Zealanders,—to urge on the animals. When a cart was immovable, three animals were taken from a team behind, harnessed to the sinking cart, and with its own team of from six to nine animals, soon released the wheels. But the time spent before this dernier resort is somewhat wonderful.

The walls around the houses of the next villages were of quartzite and rounded,—a soldier confirming my belief, that they had been rounded on the banks of the river.

Water was sold at the villages beyond this. Coming up to one well to water my pony, I asked if there was water to be had,—not observing that the little company at the well's mouth were all women, principally Manchus; there was no response till my pony thrust his nose into the dry trough, when one mustered courage to reply in a surly tone: "yes, but to be bought." On my returning that way, a woman hurriedly left her empty water-pails at the well and ran to hide, doubtless fearing I should address her again.

The land there is elevated but not high. There are many empty wells, and were the soil any other than the grey clay (the loess of Richthofen) which retains moisture much longer than black earth, this would be a desert instead of a highly fertile district. Sixty hi from Liao-yang is the river and village of Shih-li ho; the river bed was wide but contained little water. There is also a Sha ho to the north of this, as there is another to the south of Liao-yang. The Hung ho thirty hi south of Moukden is a considerable river. In our frequent high winds the fine sand of its banks is carried high up into the air and for miles from its banks. Its deepest was three feet; it is rarely so low.

It is wide, rapid and navigable; and is ordinarily crossed on ferry-boats which sometimes present rich scenes.

Moukden, a hundred and thirty li from Liao-yang, is important as being the capital, and the head-quarters of the principal men of the province. Here Manchus, men and women, are very numerous. Most of the Manchus,—indeed I was told all who do not read the character,—are ignorant of their original language. They use the Manchu numbers in archery; they know the names of certain things; but from some inferior yamen attachés I could not get a complete sentence; nor could they give me the noun and adjective, to learn their relative position. They themselves say the language is dead. The r sound is like the Mongol, a hard guttural similar to the same letter in French. I am told the Corean r is of the same sound. Many words are said to be the same in Mongol and Manchu. One of my men mentioned the Mongol for "food," booda, and "to eat," booda idi na; a Manchu said that booda idi was the Manchu for "to eat." But the hard r marks a family resemblance, as it is unknown to Mandarin.

Moukden is an eight-gate city. The outer wall is forty li in circumference, while suburbs stretch away even beyond. (The li of Manchuria is considerably larger than that of Chih-li.) It is difficult to estimate the thickly crowded population, which is I believe not less than a quarter of a million. There is what I intend to be meantime the terminus ad quem of our mission,—a centre of great influence. If the light of the gospel would by God's blessing blaze forth there, then the remotest parts of Manchuria would see its glory and feel its power. A man is now stationed there, young in years and younger in experience, but whom I found doing his work,—on the street at 8. 30 A. M. when I went into the town. I hope that with the aid of regular periodical visitation and preaching, he may be the means of doing much good. Already there are good signs. The towns of Newchwang, Liao-yang, and Hai-chung being on the road, will have the good news proclaimed in them. From Liao-yang, Newchwang and Hai-chung are equidistant: Hai-chung is east of Newchwang forty li. Via Hai-chung is the way to the Corean gate, passing through Sin-yang and Feng-hwang cheng. This route I have decided to take; the Irish Presbyterian Church having long ago chosen the route to the west to the Great wall.

Little more than a week ago I visited Yao-chao shan, a celebrated temple sixty li to the east, where a great fair, religious and commercial, is held on the eighteenth day of the fourth moon. There were many thousands of people on that usually quiet hill-side; tents of straw matting being very abundant, but carts covered with that matting still

more numerous. I could address no more than a hundred at a time, such was the volume of noise made by every man calling out his wares. But by moving about from place to place I could get many new audiences. Here as elsewhere the people were prejudiced against the Roman Catholics. I got few books sold, being told that all the villages had those books, but none could be got to understand them. Messrs. Williamson and Murray seattered many thousands of volumes which are still extant. I mention this to show how widely diffused the Scriptures are.

I was told by a Chinese gentleman of that neighbourhood, that this temple has been famous for four dynasties. The origin is perhaps worth the telling. A carter was driving his team with a heavy load from Hai-chung. He got to a soft part of the road, where the cart stuck and would not move. He was in despair; when presently up came three buxom dames, who said; "You give us a drive and your load will be lightened." The driver consented; the three ladies mounted, and off went the team in gallant style. By and by they arrived at the carter's home, at the foot of Yao-chao shan. The three ladies alighted and disappeared in the thick woods which then covered the now bare hill. As they did not appear that night, the people early next morning went up the hill to search for them. They were nowhere to be found; but near the top of the hill were found three female images of brass. The people were overjoyed at the discovery of the gods which had come of their own accord, and temples were immediately built for the three on the spots where they were found. And these Niang-niang appear every eighteenth day of the fourth moon.

Till very recently there was connected with the temple a hundred and twenty tien of excellent land. The priests have gambled it all away. They are now entirely dependent on the proceeds of that fair, and like most of their class, scorned by the people.

How much does the quick-witted Chinaman need TRUTH,—the truth connected with the belief in the one living and true God and Jesus Christ whom He has sent.

NEWCHWANG, June 1st, 1875.

THE WONDERFUL.

"And his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah, 9: 6.

My helpless soul, behold His face, The Wouderful, the Prince of Peace; He doth most wondrous counsel give, He saith,—look unto Me and live.

His wondrous power surpasses thought; The Mighty God salvation brought, When for my countless crimes the Lord Drew forth His fierce and vengeful sword.

His wondrous love no tongue can tell; His heart's blood gushed to save from hell Me whom He long had known to be His and the Father's enemy.

SOOCHOW, April 11th, 1875.

He who thus wondrously did bleed, Wondrously now doth intercede, Deck'd with most awful majesty, Yet full of tender sympathy.

What wondrons joy and peace I feel, When at my Saviour's feet I kneel; He lights my soul with hope's bright ray, His presence turns my night to day.

O wondrous Saviour! Prince of Peace! May I in heaven behold Thy face,—With saints and angels, join to praise The wonders of redeeming grace.

J. W. D.

Correspondence.

DEAR SIR,-

In the September-October number of the Chinese Recorder, a correspondent signing himself BOREALIS proposed, what possibly seemed to him, a new method of transliterating Chinese, but which has been long practised by the Russians, and has lately been gaining way amongst those who have studied the external relations of the language.

Borealis,—apparently without perceiving the full force of his remarks,—desired to get rid of the so-called aspirate, substituting for it the ordinary surd, and for the latter making use of the ordinary sonant. He added: "The writer has heard objections warmly urged against the use of g, b, d, as inadequate to represent the Chinese sounds; and examples have been adduced, which however proved they were the proper symbols."

For this Borealis has come under the lash of the Rev. Carstairs

Douglas.

It is evident however from Dr. Douglas' letter, that the latter does not really comprehend the point at issue,—namely what is the distinction between the sounds usually expressed in transliterating Chinese as t, k, p, and t, k, p. Dr. Douglas assumes the latter are aspirates, and thereby in effect begs the entire question.

In his third lecture of the second series of Lectures on the Science of Language, Professor Max Müller, on the authority of Dr. Rolleston, gives an elaborate series of illustrations showing the physiological condition of the larynx &c. when issuing the various sounds. Speaking of the checks or mutes he says:—

"We now come to the third and last class of letters, which are distinguished from all the rest by this, that for a time they stop the emission of breath altogether. They are called by the Greeks Aphôna, "mutes," because they check all air, or, what is the same, because they must not be intoned. They differ, however, from the hisses or hard breathings, which likewise resist all intonation; for, while the hisses are emissions of breath, they, the mutes, are prohibitions of breath. They are formed, as the Sanskrit Grammarians say, by complete contact of the active and passive organs. They will require very little explanation. If we bring the root of the tongue against the soft palate, we hear the consonantal noise of t. If we bring the lower against the teeth, we hear the consonantal noise of t. If we bring the lower against the upper lip, we hear the consonantal noise of p.

Again speaking of the corresponding soft checks or mediæ he says, "the true physiological difference between p and b, t and d, k and g, is that in the former the glottis is wide open, in the latter narrowed, so as

to produce either whispered or loud noises."

Now if we turn to examine these Chinese sounds, we shall find that the difference for instance between ta and t'a is exactly of the same The Chinese in pronouncing the former neither leave the glottis wide open as we should in pronouncing the corresponding sonant d, nor do they allow so much breath to escape in pronouncing the latter as we in the corresponding mute t. The difference is however only one of degree. In uttering d we leave the glottis open, in saying t we close it, checking the sound; in making the Chinese sound it t'a, we perform this closing with a more rapid and complete motion. have therefore in sequence, d, t, t', or as we may call them sonant, surd and ultra-surd. The same rule will apply to labials and gutturals. Now an aspirate properly so-called is a very different thing; in place of a closing of the glottis the breath is allowed to escape the whole time. It is, as its etymology truly denotes, a breathing, not a check. Few if any languages possess a complete set of aspirates but they follow the order of the other consonants. We have th in its two sounds in then and thin corresponding with d and t; v and f with b and p; but we miss almost altogether the guttural aspirates gh as in Irish lough and ch as in German.

Again, no languages with which I am acquainted possess the full series of sonant, surd and ultra-surd, though some of the dialects of Chinese do seem to possess such a series. The principal dialects of what we may call high Chinese—Mandarin and Cantonese, possess no proper sonant; the more archaic dialect of Woo (Shanghai) originally possessed no ultra-surd. The former became the literary and ruling language of China, and the latter borrowed from it such words as \mathcal{F} tien "heaven," ousting the more primitive \mathbf{H} djou, as Indra superseded Dyaus in ancient Indian mythology. In Fuhkien from a different cause there are apparently the same forms; yet analysis shows them to be diverse. Dr. Douglas says that b and hard g exist in the Amoy dialect, and doubtless a modified b and a modified g are there to be found. On examination however we discern that the b stands not for a sonant but for m, and g in like manner for ng; and further enquiry shows us that these

dialects owe their peculiarity to corruption, by contact with the aboriginal tribes who remained longer in Fuhkien than in most of the other provinces. B in Amoy is in fact the mb of Polynesian and African tribes, and g is the nasal ng hardened to approach to the guttural.

Curiously enough the two other stocks of Chinese, that which I have denominated high and that of Woo, exactly transpose the relation of sonant and surd. This however is but a solitary instance of such an apparent anomaly. Dr. Douglas talks of Irishmen and Scotch Highlanders having sounds similar to the ultra-surds of Chinese. If he will examine he will observe how closely the analogy is carried. A Highlander will speak of tin or town, but when he comes to tell you of Donald, will transpose him into Tonalt. An inhabitant of Dublin will talk to you of the harbour of Kingstown, but of the port of Tup'lin. So a Shanghai man and a Cantonese will agree in their pronunciation of tung, "east;" but speaking of "copper," we hear one pro-

nounce dung and the other tung.

These examples, which may be increased ad libitum, will serve to show that the distinction between say t and t' is that of surd and ultrasurd, or using the similar proportion, that of sonant to surd. If therefore we adopt d as the symbol of the former sound, we are perfectly justified in using t to represent the latter; and the advantage of this system is that it tends at once to connect the Chinese language with those of the rest of the world. Thus d in this Chinese use of the sound is not quite d of English and most of the other European languages, but neither is it quite t as usually written. It is in fact something between the two; the glottis not so open as in the former, but more than in the latter. In like manner the ultra-surd is not quite the English t, but differs from it only in the check produced in closing the glottis being more sharp and distinct. The method proposed by Borealis is therefore in its inception perfectly logical and reasonable. That Borealis has not followed it into details is apparent to any student of Chinese, but this does not take away from the strength of his position. The great advantage of such a system is, that it readily lends itself to the illustration of dialects differing widely in their actual pronunciation. When the dialectic power of the letters is once established, the student need have little difficulty in making use of any new system. He does not need to be forced to express or try to express, in English letters, the exact sound for instance of h, or k, any more than the learner of Italian need be presented with books substituting English ch for the soft Italian c. What should we think of a hand-book to Italian spelling "cicerone" chicherone? yet this is one of the absurdities to which we are treated in transliterating Chinese. It is not more difficult to remember that in northern Chinese a k sound before i or e, is softened, than to catch hold of the corresponding Italian rule. Who needs twice to be told that civita is pronounced like English chivita, or vecchia like veckia? Who, that has learned anything about the corresponding changes, say between Greek and Latin, Sanskrit or Zend, will find a difficulty in remembering that in similar cases the aspirate h is sibilated? We do not need combinations like he, which give the English reader but little idea of the true sound, and which moreover leave us completely in the dark as to

whether we are dealing with an λ or an s, but we do need a simple and comprehensive system which we can apply readily to the various dialects, and which in its application will show their real connection.

All who have had occasion to compare Chinese with other languages have had these facts forced on their notice. Dr. Bretschneider and the Archimandrite Palladius are instances in your own magazine. Those who have compared the Buddhist books of the Chinese with their Sanskrit originals or their Japanese copies, have observed that the same conclusions forced themselves on the native translators. The Russians long ago came to the same conclusion; and it is to be regretted that out of regard to a brilliant, but withal somewhat superficial school of English sinologues, they have wavered in carrying out this system.

With regard to the vowel sounds of Chinese there is really no difficulty. The system now universally adopted for all oriental languages with the single exception of Chinese, lends itself so readily to the genius of the language, that no difficulty need exist in its application. Vowel sounds are either long or short; if the latter they are left unmarked, if the former, circumflexed. A, e, i, o, u, ü, and their combinations can thus be made without perversion to do duty for the whole gamut of Chinese sounds.

In conclusion I would only remark, that it really makes no difference in the argument as to the personal identity of Borealis. If Borealis be so modest as to like to propound his theories under a nom de plume, that fact neither strengthens nor vitiates his arguments. Whatever his personality is, makes no difference as to the result. For my own part, Dr. Douglas or any one else is quite welcome to my name if that will be of any service in the discussion; but for the nonce following Borealis I shall content myself with signing

INQUISITOR.

DEAR SIR,-

Our new church which has just been completed in the town of Naziang, sixteen miles from Shanghai, was opened to public service on the 16th, 17th and 18th of the present month. The entire building (which will comfortably seat eighty or ninety persons) including two rooms for the preacher and his family, and one room for class and prayer meetings, cost the sum of two hundred and eighty dollars. Two hundred and twenty dollars of this amount was the donation of two brothers, ministers in the Mississippi Conference of the M. E. Church South. U. S. A. Twenty-five dollars was contributed by the native Christians of our own church in Shanghai and elsewhere. I was very unexpectedly called away on Sabbath, but a native preacher was left in charge, and I did not return until Monday at noon. In the afternoon of that day, at 3 o'clock, the doors of the chapel were opened, and the people crowded in in great numbers, eager to see what was going on, while I endeavored to preach to them from the words of our Saviour, "Ye must be born again." After preaching, the Lord's supper was administered

to eight or nine persons. Some of the church members from a distance who had been in the day before returned home and could not be with us. We had preaching again at night; when men, women and children crowded in, until there was no more room.

All passed off pleasantly, for one of our preachers spoke so plainly to them that they could not do otherwise than understand. He addressed himself to the fathers, mothers and children, and it was a late hour before the services closed.

On Tuesday morning I urged upon our preachers and native Christians, the need of earnest supplication and prayer for God's blessing upon this work.

Places were set apart for each one to engage in earnest communion with God for half an hour. At half past nine we met in the capacity of a united prayer meeting. Passages of Scripture on prayer were selected, and in my remarks I dwelt upon the importance of prayer,—and when it was possible, fasting connected with prayer. At the close of the exercises we hod a few minutes intermission; when two of our young preachers were appointed to officiate. At a quarter past ten the doors were opened. Brother Fong commenced the services with singing and prayer; after which he read a few verses of Scripture and preached on the subject of faith. When he closed Brother Tsung came forward. I was not expecting much from him, as he is young in the work; but I never heard such an eloquent appeal to sinners from the lips of a Chinaman. He has a splendid voice; his emphasis was excellent, and his illustrations were well selected, and told with power upon the andience. heart bounded with joy to hear such testimony from the lips of a young and inexperienced preacher, and to see with what force and power these truths were presented. When he closed I felt like being silent, for the effect upon the audience had been wonderful. With but a few words of exhortation, I closed the meeting with singing and prayer.

Knowing many missionary friends in China engaged in this same work hail with joy the news of every house opened for preaching the everlasting gospel to these people, I have been led to give a short account of the opening services in our new chapel in the town of Naziang.

J. W. LAMBUTH.

SHANGHAI, May 24th, 1875.

SIR,-

Borealis had hoped that some one knowing northern mandarin, and able to compare its sounds with the varied pronunciation of the south, would have been so interested in his proposed mode of spelling Chinese sounds, as to test whether it were not universally suitable; for he is aware that one accustomed to using a certain mode of spelling fails to see its inaccuracies if there be any. But instead, there appears after months of incubation, the wonderfully luminous scintillations of Dr. Douglas' wit, who exposes his knowledge of mandarin by supposing that B. puts ds for dz, which B. by no means desires to do; for if the true sound of z is occasionally heard in z, s is far more common, and

he has no hesitation in leaving z out in the cold except as zh. B. was and is unwilling to load the pages of the Recorder with mere verbiage; but gave what he still considers a sufficiently clear and complete view of his mode of spelling. The sound hs was overlooked, as he always writes it h, which is preferable because a foreigner can at once pronounce the word so as to be everywhere understood; and because the h is heard side by side with the hs, hi chi being at least as frequent as hsi chi. Mr. Wade gives hs, and his system—though sometimes clumsy—is the best at present in use because of its uniformity; but I think h preferable.

B. is surprised that one knowing even a little of two languages could be guilty of the mistake made by Dr. Douglas as to the value of the symbols of sound. A letter is not a sound, but the symbol of a sound; and what is required in translating the sounds of one language into the symbols of another, is not a perfect representation, which is impossible in all cases, but the nearest possible approximation.

If the letters b, d, g represent both a harder and a softer sound in Amoy and Shanghai, the softer could be distinguished by a dot or a cross; but for the harder sound, they and not p, t, k are the proper symbols, and their introduction would probably remove the greater part of the difficulty said to be felt in pronouncing. One who never heard a Chinaman would pronounce \mathfrak{P} correctly if written ban, incorrectly while written pan. The same is true of \mathfrak{P} gan and kan. To give the perfect Chinese sound, it is necessary to hear the Chinaman; but for all practical purposes, conversational and philological, the proposed change is sufficient.

The d and t are peculiar. The English d and t are pronounced by ejecting the breath while moving the tip of the tongue from the upper jaw. If the beginner ejects the breath with the same force, while moving the tip of the tongue from the edge of the upper front teeth, he will pronounce it and E. If this is understood and practised, "boreal spelling" makes all the rest plain sailing. I may mention that the French d and t are very much more nearly allied to the Chinese than to the English—the tip of the tongue being moved from behind the edge of the upper front teeth.

The zh of Peking, written j by Mr. Wade, is not heard in Shantung. In Tungchow and Chefoo it is pronounced y; in Tsi-nan foo r; in Honan it is r and l. A zun in Peking, yin in Chefoo, run in Tsi-nan foo, and sometimes in Tientsin, run and lun in Honan; $\exists uz$, or with $\exists zu$ -tow, is in Shantung, alone or in combination, yi, yi-tow.

Though anxious to see a much-needed improvement in spelling, I am as anxious not to cumber your pages with illustrations. A is in northern mandarin jing;—let any one with a good ear say whether the English word king is anything like so good a representation of its sound in Shantung as is ging of gingham. The latter will be universally understood,—the former not at all.

The only defect B. acknowledges in his system is the danger that, notwithstanding his rule as to the invariability in value of each letter, his final u may be pronounced oo; that R chu might be pronounced choo instead of chu (rch).

It is true that the use of oo is old and the use of z new; but what is wanted is a system which is at once simple and uniform, and approximating as closely as possible to the use of the symbols of western nations, and specially of English, which is at least as extensively known on the Chinese coast as all other languages together. These conditions are supplied in the proposed plan, where the same letter does not stand for two different sounds, nor is the same sound represented by two different letters,—faults found in all the systems known to

BOREALIS.

May 27th, 1875.

DEAR SIR,-

In the last number of the Recorder, Bishop Burdon asks for the opinions of his missionary brethren, upon his proposal for us to unite in recommending to the home committees of missionary, tract, and Bible societies, to consider the subject of terms for God in Chinese an open question, and to allow missionaries to publish with the use of any one of the five terms,—Shang-ti, Shin, Chu, T'ien-chu, and Shang-chu, as they may elect. In replying to him through your journal, as he requests, allow me to point out what seems to me "a more excellent way."

Without discussing who may be responsible for the apparent intolerance against which Bishop Burdon would protest, are we not all agreed that the evils of the present method of printing the Scriptures and other books with different terms for God and Spirit, are great? and such being the case, is it not our first duty as a body of Christian men, professedly actuated by benevolent principles, to see if the cause of these evils, this diversity of opinion and practice among ourselves, cannot be removed? This seems to me to be a more reasonable course than to pursue one tending only to protract the evils which we wish to remove.

And further, as this subject of our diverse use of terms for God has been brought to the notice of the readers of the Recorder by other writers as well as Bishop Burdon, will it not leave a bad impression on the minds of many of them, if we allow the present opportunity to attempt a settlement of this question to pass unimproved? We certainly do not believe that the Protestant missionaries in China are incompetent as a body, nor are we willing to confess that we are actuated by pride of opinion, a spirit of "bitter controversy," self-will, or other selfish principles; and if we are not blinded by self-seeking, and are not incompetent, then certainly after so many years of discussion, investigation and experience, we ought to be able to settle this question. I most firmly believe that there is sufficient intelligence, courtesy and piety in the missionary body in China, to discuss the question without unseemly accrimination and bigotry. In entering the arena in the columns of the Recorder, or in a "Volume of Essays," or in the discussions of a "General Conference of Missionaries," we need not only not write "Shang-ti" on our banner, but we should avoid inscribing

^{*} See Recorder for January-February, p. 75.

No Shang-TI upon it. There would be just as much intolerance in the latter as in the former case. All that we have to do is to seek for the truth in the matter, and strive to find what is the best term to Christianize for God.

Another argument in favor of deciding the question now is, that at the present time we have a body of some ten thousand, more or less, of native Christians, whose opinions can be had to aid us in discussing the subject. Many of these are able and competent men. Indeed, I see no harm in leaving, if necessary, the whole decision of the matter to them. Intelligent and converted Chinese, after twenty, ten, or even five years of instruction, with the use of any term which may have been employed in instructing them, must have sufficient Christian knowledge to enable them to tell pretty well which term in their lan-guage is the best to use for God, both in preaching and in translating the Scriptures. We have the whole Bible printed with Shang-ti for God; also the same with Shin for God; and nearly or quite all of the Bible published with Tien-chu for God. I for one am ready to have the Bible with these three different terms put in the hands of our educated Chinese, and leave them to choose the best term for themselves. After reading it through with these different terms as printed, they certainly can tell which answers most appropriately to use for God. The opinion of the present large body of native preachers and intelligent native laymen would be entitled to respect, and it is further evident that the native church will ultimately revise any decision that may be made on the subject.

In conclusion, therefore, would it not be better for us, in view of the above facts, to attempt the devising of means for removing our difficulty as to terms, rather than, shrinking from this course, do that which would probably prolong the evils that now exist? Is not this time of God's gracious visitation in revivals of religion, a favorable one to labor for the promotion of love, courtesy and harmony among the missionaries in China?

Very truly yours, C. HARTWELL.

Fоосноw, May 28th, 1875.

DEAR SIR,-

Allow me to say a few words in reply to Bishop Burdon's com-

munication in your last paper.

1.—I most fully accord with his appeal for toleration in the use of terms such as he refers to, and only hope that it will be heartily responded to by both parties in the controversy that has so long obtained.

2.—In the use of public money, it is necessary that the different societies at home should be guided by the opinions of their representatives abroad. At a station where the majority of the members hold one view, it would hardly be right to expect aid from the society with which they are connected, in support of a variety,—it may be,—of differing or contrary views. No rule as to experience or length of time in the field

can be laid down to warrant a departure from this principle. Rather let the dissident urge his particular opinions in such a convincing manner on his associates, as to satisfy them of their correctness, or that they may sustain them in some degree. In this way the society will have good ground for acting in a definite form, instead of being swayed by the ideas merely of one or two individuals, in opposition to the sentiments of the many, and on a point which it cannot possibly understand.

3.—Why continue this wearisome controversy any longer? The ablest foreign pens have been at work on it, and no more need or can be said by the missionaries on either side. Is there no other way of settling the difficulty? We have now been engaged in missionary work for a number of years, and have gathered round us native pastors and teachers, whom we have appointed to the very onerous service of preaching the gospel. There are scholars also connected with us of high literary standing; and not a few well informed Christian men, who know perfectly what we are aiming at, and are far better qualified to judge as to the most suitable terms we are in quest of in their language than we are. If we cannot appeal to Papal infallibility to determine the point so long at issue between us, can we not lay it before these native Christians, and ask their unbiassed verdict in the matter? Have we no confidence in their character or intelligence? It is surely high time to close this quastio vexata, and bend our united energies to the one thing given us to do. We are hindering our progress immensely by the course of action we have long pursued, especially at some mission stations, by the want of uniformity in the terms we employ, and the disagreement arising out of it. The highest interests demand that we should come to a mutual understanding on the subject, not simply to use all terms, but one distinctively and par excellence. As the ultimate decision must be made by the Chinese converts, can we not anticipate it by referring it to them now, and impose on them a duty and a responsibity, which they must undertake in this and in many other things in connection with the native church.

ELACHISTOS.

DEAR SIR,-

Will you allow us, through your columns, to lay before our brethren, a summary of the replies which we have received to the second circular in reference to the proposed general conference of missionaries in China. The missionaries in Hongkong and Newchwang, from whom, previously, we had no response, have now expressed their opinions. At the former place, with one exception, they are unanimous in favour of the convention as an experiment, and at the latter one is for, one against, and one neutral. The views of the brethren at the other stations remain much the same as they were. The great majority desire the conference to be held at the time and place specified in the first circular; a respectable minority would prefer it postponed "for two or three years;" some are indifferent; and several are still opposed to it.

We wish the unanimity had been greater, and thus our way more plain as to what we should advise; but having looked at the question in all its bearings, and considered the number of the missionaries, their various nationalities, and the variety of denominations and religious opinions represented in China,—we think the unanimity is as great as could reasonably be expected. And under a sense of considerable responsility,-having carefully weighed the whole correspondence with the desire to give everything its due value,-we think that in compliance with the wishes of the majority, the arrangements for the conference should be proceeded with; but that in deference to the minority it should be postponed till 1877, leaving the time to be definitely fixed by the Committee of Arrangements. And we are the more inclined to recommend this step, inasmuch as (1) the majority embraces missionaries of all churches, and so precludes the danger of the conference partaking of a sectional character; and (2) because the more conspicuous of those who oppose it, generously say, that should the conference be resolved upon, they "will do their utmost to make it a success."

The whole correspondence speaks well for the genuine unity among the Protestant missionaries of this land; and the kindly and earnest tone of the letters augurs most favourably for an auspicious result.

The great difficulty is undoubtedly the extent of the field, and the consequent expense of such a gathering; but there are things more valuable than money, and we believe the stimulus which will be imparted to the brethren, and the benefit which will be derived from the discussion of the many topics to be brought before us, will far outweigh all pecuniary considerations.

We have made an estimate of the amount which will be required, and we believe that means will be devised by which the sum necessary will be raised.

The only matter on which there seems to be any apprehension is in regard to terms for God and Spirit; but this question might be discussed,—as has been suggested—by committees appointed by the adherents of the respective views; and if there be little chance of any common understanding,—which we think unlikely,—this question need not be brought formally before the conference at all. There are plenty of other subjects to engage the attention of the members.

Another desideratum of great importance is the selection of the "right men for the right subjects." Being so widely separated, those in one place do not know the qualifications of those in another, for dealing with special questions. Hence a good many have named subjects and not indicated writers. On this account we beg respectfully to suggest to our brethren, that they give their careful attention to this matter,—on which so much of the success of the conference will depend—and communicate their views in writing to the delegate appointed for their province. Many valuable suggestions in regard to the conference are now in our possession; and will be handed over by us to the Committee of Arrangements, with whom it will lie, henceforth, to determine all further preliminary matters.

We shall communicate with the missionaries appointed to con-

stitute this committee, and ascertain what time it will be most convenient for them to meet, and summon them accordingly.

Our best thanks are due to our brethren for their promptitude in

replying to our circular letters.

We now commend this conference to the best thought and earnest prayers of all interested in the evangelization of this great empire; and in view of the approaching meeting of the Committee of Arrangements,—in their behalf, we solicit the prayers of all for the Divine blessing to to rest on their deliberations.

Our brother, Mr. Hartwell, who was associated with us on the Pro-

visional Committee, has left for a visit to America.

We remain,

Your fellow-labourers in the Gospel,

CHEFOO, June 1st, 1875.

Signed. {JOHN L. NEVIUS. ALEXANDER WILLIAMSON.

Missionary Dews.

Birth and Deaths.

BIRTH.

AT the London Mission, Peking, on May 19th, the wife of Rev. S. E. Meech, of a daughter.

DEATHS.

At sea near Aden, on March 15th, Rev. J. E. Mahood of Foochow, while on his return to his native land, with his wife and five children.

AT Taku in Chih-li province, on June 9th, Nellie Gertrude, youngest child of Rev. Lyman D. Chapin of Tungchow,—at the age of ten months and nine days.

Peking. The Rev. S.I.J. Schereschewsky left with his family on April 20th, for a visit to the United States, after an uninterrupted service of more than fifteen years in China. During the last few years he has been chiefly occupied with the translation of the Bible into the Mandarin dialect of the Chinese language, a work which he completed only a few months before his departure. He arrived at Shanghae on April 29,

and left by the Nevada on May 14th, en route for San Francisco. We hope to welcome him back with Mrs. Schereschewsky after a well-earned season of relaxation.

The Rev. J. and Mrs. Wherry with family left about the end of April, for a visit to the United States. They arrived in Shanghae on May 8th, and embarked in the Costa Rica on May 20th, en route for San Francisco.

J. Dudgeon, M. D. who has conducted the Peking Hospital with so much success since the spring of 1864, —when he took over the charge from Dr. Lockhart,—left in the early part of May, and arrived in Shanghae on the 19th. He left again for Europe by the French mail steamer Anadyr, on the 28rd, to rejoin his family in Scotland; intending to return to his duties in Peking after a brief interval. We learn that the work of the the hospital will be superintended during his absence, by S. W. Bushell Esq. of H. B. M. Legation.

Miss Burnett and Miss Colburn arrived at Shanghae in the Nevadu on May 8th, and left in the Chili on the 19th for Tientsin, en route for Peking, to join the Woman's Union Mission in that city.

TEENTSIN.—The Rev. J. Lees, who has been absent for two years on a visit to England, returned to Shanghae with Mrs. Lees and one child, by the Ajax on June 23rd, and left for his station by the Chili on the 26th.

CHINKEANG.—The Rev. J. and Mrs. McCarthy left by the Gordon Castle for England on June 7th.

Kewkeang.—Mr. W. E. Tarbell, M.D. with Mrs. Tarbell and child from the United States, arrived at Shanghae in the *Nevada* on May 8th, and left a few days later for Kewkeang, where they are attached to the Methodist Episcopal Mission.

FOOCHOW.—The Rev. N. and Mrs. Sites and child of the Methodist Episcopal Mission, arrived at Shanghae by the Golden Age on June 26th, on their return to their field of labour at Foochow.

FORMOSA. - We have information from the Rev. W. Campbell under date of June 15th, to the effect that there has been no satisfactory termination to the troubles of which we spoke in our last; and it does not appear that the authorities are making such efforts as simple justice demands.-" One hundred and fifty dollars,-about a third of the estimated losses, - have been paid over; and four miserable opium smokers, who had not the remotest connection with the outrages we complain of, are now put forward to undergo a kind of punishment which is happiness itself compared with their previous destitution. They are required to get into the cangue only when some of our own party is thought to be near; and oc-

cupy nearly all their time in making provision for the flesh, to fulfil the lusts thereof. Meanwhile the clan-leader's younger brother has sent for two of our native preachers, to say that, should we still persist in building our chapel on the present site, the lives of all the church people would be exposed to imminent danger. I may say that the objection about the fung-shui is plainly a mere pretext. Gan A-chhin (the oppressor) may find it convenient before long to escape from justice by flying to the hill region; and he wishes no Christian sect to occupy the low-lying hills immediately to the east of his own large town. But something had to be said, and this of injury being done to the fung-shui was a feasible and conveniently indefinite objection, and was raised accordingly. I hope our young but very promising Formosa mission may not have days of severe trial before it, arising out of this very case. May I ask for the prayers of the brethren, especially that we ourselves may have wisdom to act aright."

NINGPO.—Mrs. Knowlton, the widow of the late Dr. Knowlton, with her daughter took a final farewell of Ningpo in the latter part of May, and sailed from Shanghae in the Oregonian on the 29th, en route for the United States.

Hankow.—Mr. D. McKenzie arrived at Shanghae from England in the Glentyon on June 3rd, and sailed for Hankow three days later, to join the London Mission there in the capacity of medical missionary.

CANTON. The Rev. J. Gibson and family of the Wesleyan Mission left for England in April.

Tungkwan.—The following extract from a letter from the Rev. E. Faber of Fumun to a friend,—relating to a recent visit to the city of Tung-kwan

(Tung-kun) in the province of Kwangtung, - has been handed to us for publication, and will doubtless be read with interest, by all who have at heart the evangelization of the Chinese:-"I have been in the streets several days and sold again more than a thousand sheet tracts. It happened the first time, that a young man dressed in long garments, tore up one of the tracts here in Tung-kun, and gave me the pieces back in a very insulting manner; but I remained perfectly calm. This was on Saturday; on Sunday the same man came and stayed in the chapel during the whole service, and remained also for several hours in the sitting room after the service. I thought he had only come to make a disturbance, but he remained quiet. In disputation with one of my men however, he seemed to make disrespectful remarks on the gospel; so I told him in an earnest tone, that he ought to be careful not to blaspheme what he was yet in ignorance about. He took some tracts with him and left. On Monday he returned again, and acknowledged to the old assistant that he had behaved very badly, and that he was truly sorry for it: he had not known before that the gospel was really so good. When I passed him in the street after this, he made me a very low bow. Is not that a remarkable proof that all hope is not lost among the Chinese? I trust the Holy Spirit may work further in the heart of this young man, and bring him to a full understanding of the saving power of the Gospel. This case makes me more willing to endure insults from the crowds of Chinese with Christian patience," We are further informed that this young man has since offered himself a candidate for baptism.

BURMAH.—By letters from England we learn, that the Rev. J. W. Stevenson of the China Inland Mission, formerly resident at Shaou-hing, was about to

sail from London for Rangoon, with one or more colleagues, about the beginning of May. His aim is to obtain access to the western provinces of China, through the Burman frontier.

Although we are not accustomed to notice political events in our News jottings, we may well deviate from this practice on the present occasion, in expressing our concurrence in the universal sorrow that has been recently called forth, by the calamitous termination of the Burmah-China expedition. In that catastrophe, a noble life of more than ordinary heroism and promise has been cut off in the prime. deep sympathy with those to whom the intelligence of the bereavement must have come with crushing force, it is with feelings of thankfulness and gratitude that we are able to give the following extract from the report of the meeting convened at Exeter Hall, London, by Messrs. Moody and Sankey on March 19th as reported in The Christian World:-"Mr. Grattan Guinness then read a most cheering letter which he had received from the uncle of the young English consul, Mr. Augustus Margary, who was recently murdered in China. From this it appeared that the young man was in England in 1873. Salvation was pressed upon him through the Blood by some members of his family; but though the time spent by him with these relatives was remarkable, and there was evidently a great work going on in his soul, he returned to his post in the East without having found peace. During November last, while going on the expedition to meet and conduct back the party of Indian officers, he was very ill. Alone with the Bible, the Lord met him and spoke peace to his soul. accordance with a promise which he had given before leaving England, he immediately wrote home to announce that he now enjoyed peace in believing, and that his most earnest prayer

was that when he came home again he might be strengthened and enabled to deliver a faithful testimony for the Lord. This letter reached London on the 22nd of February, 1875, the very day on which he was murdered! His mother had written to her brother, saying, 'If any one had suggested the possibility of all that has happened, and asked me if I could bear it, I should have said,-No, it would make me go mad.-Yet here I am writing calmly to you; for I know that my beloved boy is safe. I cannot muke trouble when the Lord is giving quietness.' The reading of this note, and especially

of the sentence we have italicised, made a profound impression. Mr. Guinness then led in prayer, giving special thanks for the conversion of Mr. Margary, and asking that China might be opened up to the Christian Missionary."

GREAT BRITAIN. -- We observe that the Rev. J. Legge, D. D., LL. D. late of the London Mission, Hongkong, has recently been appointed Professor of Chinese in the Oxford University.

The Rev. J. Edkins, B. A. of the London Mission, Peking, received the degree of D. D. from the Edinburgh University, in April last.

Actices of Recent Publications.

- Report of the Medical Missionary Society in China, for the year 1874.
 Canton: printed by De Souza & Co. 1875.
- 2. The Twenty-eighth Annual Report of the Chinese Hospital at Shanghai. Under the care of Dr. James Johnston. For the year 1874. Shanghai: American Presbyterian Mission Press. 1875.
- 8. Thirteenth Annual Report of the Peking Hospital. For 1874. In connection with the London Missionary Society. By John Dudgeon, M. D., C. M. Shanghai: American Presbyterian Mission Press. 1875.

THE recurrent statement of the eminently philanthropic labours of Dr. Kerr keeps alive our interest in the institution of which he is the head and centre. A total of no less than 19,639 patients have been attended to during the year, and 724 surgical operations have been performed besides vaccinations. The instruction of the Medical class has been continued by Dr. Kerr, assisted by Dr. Wong, and also by Dr. Scott who has given lessons in anatomy by dissecting dogs. Seven pupils have been in attendance. Two or three new medical works in Chinese further testify to the Dr's. indefatigable perseverance. It was ordered at the annual meeting, subject to the approbation of the Committee, to erect some wards for the reception of patients of dispensary has been under the care of

the better class of Chinese, in which they would be separated from the common patients, and for which rent would be paid by themselves. Religious services have been conducted, as hitherto, by the Rev. C. F. Preston and a native evangelist; and Christian tracts and books have been supplied to the patients. There are five branch dispensaries in different parts of the province, in connection with this hospital. One at Sai-nam is under the care of the Rev. R. H. Graves, M. D. where 6,500 visits have been paid by persons seeking relief, and 40 operations have been performed. Daily religious services have been conducted, and two men from Sai-nam have made a profession of their faith in Christ by baptism. The Fu-mun

the Rev. E. Faber, who has had 3,311 patients and 82 operations. Mr. Faber has also had charge of the dispensary at the large city of Tung-kun. The chapel and dispensary there have been twice destroyed by the mob; but he says they have commenced operations again during the past year, with less opposition than in many other places. He has had 4,606 patients there and 30 operations. Several trips have been made in the country from Tung-kun city; and preaching the Gospel did not meet with any opposition worth mention-The Rev. Johannes Nacken, ing. who has had the superintendence of a dispensary at Fuk-wing, a market town on the Canton River, notes 1,109 applications for medicine, and 28 surgical operations. He says :- "I need scarcely add that the excellent medical books published under the patronage of the Medical M. S. are a great boon in fitting our Christian native helpers for the work of medical assistance." The dispensary at Pok-lo has also been continued, where there have been 7.588 patients and 180 operations.

The Shanghai Hospital continues under the able management of Dr. Johnston, and with the most satisfactory results. The commodious new building has been occupied since the middle of July last. 538 patients were treated in the wards during the year, and 12,239 new cases were prescribed

for in the dispensary practice; while the total number of visits was no less than 40,359. Among the above were 26 cases of opium poisoning,-somewhat less than last year, -of which all but five were saved. 360 opium smokers were prescribed for, but the treatment of such cases is not encouraging. There were 39 cases of dysentery under treatment, 13 of whom died, -most of these old worn-out opium smokers. The trustees and all concerned are to be congratulated on the commodious building and very complete arrangements under which this institution is now conducted.

Dr. Dudgeon as usual is more voluminous than most of his brethren in China, and has managed to insert a good deal of information bearing on the native ideas and practices. A novel feature in this year's report is the Notes on Mongol Practice, by the Rev. James Gilmour, which will no doubt be acceptable to most readers. We observe the gross total of patients of all kinds during the year amounted to 18,954, which included the very large number of 1916 ague patients. It is remarkable that ague has spread widely in Mongolia also of late years. Dr. Dudgeon's report on his Book shop and Reading room is encouraging; and he has published some works himself during the year.

Report for the year 1874-75, of the Mission Schools, connected with the Rhenish Missionary Society in China. By Rev. F. Hubrig. Canton: printed by De Souza & Co., Canal Road.

AGAIN we are pleased to acknowledge the receipt of Mr. Hübrig's annual statement of the work effected under his superintendence, in the department of education. His principal school,—in Canton,—numbers twenty-five scholars, of various ages from twelve to twenty-

finished their course and passed a creditable examination; being now engaged as teachers, at a salary of four dollars. The course of training, besides Biblical instruction, includes arithmetic, astronomy, Chinese classics, composition, drawing, geography, German, music, one years. The three senior pupils have natural history, political history, singing, plane geometry and writing. Of Mr. Faber's five pupils at Fu-mun, one has commenced to preach and teach among the Hakkas; another has begun the study of medicine under Dr. Kerr; another is making good progress in German; and another is developing a talent for drawing. At Long-heu, Mr. Pritzsche has a school of fifteen boys, six being the sons of Christian parents. At Pak-myong he has also a school of fourteen boys, the majority of whom are children or relatives of churchmembers. Mr. Nacken has a school of twelve boys at the village of Tin-sam, where besides the direct teaching, a good influence has been brought to bear natives.

on some of the parents. The attendance at his Fuk-wing school was so small that he has decided to close it. Notwithstanding the advantages offered by such institutions, we are not surprised at Mr. Hübrig's statement, that he has not yet been able to raise them above the status of free schools. It is satisfactory however to learn that they are less expensive now than they were six or seven years ago. The cost for the past year has been \$1,412.34, and it is very gratifying to see that of this sum \$1,186.53 has been raised by local subscription, and more than a quarter of that amount is from

Minutes of the Third Meeting of the Synod of China, convened at Chefoo, August 6th, A. D. 1874, and in the reign of H. I. M. Tung che, the 18th year, 6th moon, 24th day. Shanghai; American Presbyterian Mission Press. MDCCCLXXIV.

of the China Synod of the American Presbyterian Church, at their meeting in 1874, according to a custom which has been followed for several years past. The assembly having been convened at Chefoo this year, twenty ministers native and foreign, and eight elders, from the several stations of Canton, Ningpo, Peking, Shanghae and Shantung, met in session on August 6th, with a number of delegates and visitors from other churches. The business was conducted in English and Chinese, which last, from the number native.

This is an account of eight days' work | of dialects represented, necessarily implied a good deal of translation. Besides the Annual business of the Presbyterian body, some questions of general interest came up, such as the translation and revision of the Scriptures, the composition of commentaries, &c. From the statistics appended, we observe, that during the previous year there were 223 adult members added to that communion, and that the total number was 1094. Their subscriptions amounted to 1,136,000 cash. There were 22 churches, 27 foreign ministers and 13

舊約全書 K'éw yǒ tseuên shoo, " The Old Testament in the Mandarin Colloquial." Translated from the Hebrew by the Reverend S. I. J. Schereschewsky, D. D. of the American Episcopal Mission, and printed for the American Bible Society at the Press of the A. B. C. F. M., Peking, China. 1875.

the first issue of the Old Testament

WE are glad to be able to announce become possessed of the whole Bible in a colloquial medium. Scriptures in the Mandarin dialect. few if any to whom the gigantic task The work has been often asked for, of carrying through this translation and it will doubtless be a source of could have been more successfully engratification and gratitude to many, to trusted. An accomplished Hebraist,

Dr. Schereschewsky's attainments in the Mandarin colloquial are of a high order; while his indomitable energy has enabled him to complete a work that would have reflected credit on the combined labours of several translators. According to the measure of our light on the Mandarin dialect, we are disposed to commend the style as a decided advance upon translations and tracts that have been sometimes pub-Without that excessive larding out, by dint of a repletion of particles, so characteristic of conversation,-but which by the way we never meet with in the few purely native Mandarin works that have come under our notice,—the style of the book before us is clear, pointed and expressive. In the true spirit of a faithful translator, Dr. S. has been more careful to give the meaning of the original, than simply to effect a mechanical balancing of verse for verse and word for word. We will even venture to say that there are passages where the sense is more obvious at a glance than in the Eng-We confess to a feeling lish version. of some disappointment in the Psalms; -not that there is any want of fidelity highest credit on the Peking press.

or clearness in the rendering; but it appears to us that any attempt to turn the Psalter into pure colloquial, will necessarily detract from the dignity of the Sacred odes. The late Rev. W. C. Burns was so conscious of this that he issued a Mandarin version composed entirely of tetrameters. But neither of these can be at all compared to the chaste rendering of a purely classic style, which must probably be the basis of any version acceptable to native taste. Touching "the question of terms," we observe that Dr. S. uses T'een-choo for "God" and Choo for "Jehovah," with considerable deviations from uniformity under certain We hear however, that conditions. with enlightened liberality, he has resolved to offer his version to his missionary brethren without hampering them in regard to the use of any of the disputed terms; a decision regarding which we confidently look for the endorsement of the American Bible Society, under whose auspices the work has been executed. We must not omit to mention the beautiful typography of this first edition, which reflects the

馬可講義 Ma k'ò keàng é, "Sermons on Mark;" by Rev. E. Faber; vol. i. 1874.

great detail in a series of upwards of is first given on the text clause by sixty maxims, on-learning the art of clause; and the leading idea of the preaching,—adaptation to one's au-section is then developed at considerable dience,—and sustaining the office of a length under two, three or four headpreacher. There is next a summary of ings. We think the work is likely to the contents and catalogue of the sever- | be of much service to native Christians, al books of the Bible, with brief expla- and especially to preachers and teachers. natory notes. A short section follows, It is highly creditable to Mr. Faber, on the few particulars known of Mark and shews many signs of the long and

We have received this volume, as the ume consists of twenty-two sermons, first instalment of the complete work, expository and didactic. The texts of of which we understand the remaining these discourses consist of several verses three volumes will be shortly issued. taken in regular sequence from the The scope of the work is set forth in commencement. A short commentary and his Gospel. The body of the vol-tearnest labour of which it is the result.

談天 Tan teen, "Translation of Herschel's Outlines of Astronomy." (Second edition.) 3 vols. By A. Wylie. Shanghae, October, 1874.

print for several years,—the translator since the original issue. A memoir and edition. It is a version of the tenth original work are prefixed.

THE first edition of this translation was | English edition, containing consequentissued in 1859, and having been receiv- ly some account of the important dised with considerable favour by the coveries that have been made in the Chinese,—the work having been out of science during the fifteen years interval has been induced to publish this new portrait of the illustrious author of the

化學初階四卷 Hwá hëð ts'oo keae saé keuén, "First steps in Chemistry," vol. iv. By J. G. Kerr, Esq. M. D.

In our fourth volume, the first two volumes of this work-treating on Inorganic Chemistry,-were noticed as complete in themselves; and we are not sure if it was then the author's intention to extend the publication by successive accretions. It may be that the favourable reception of the first part has served as an inducement to the enlargement of his original plan. In any case we are sure the additional matter will prove most acceptable to a large and increasing class of students of chemical phenomena among the Chinese. The third volume not having reached us, we are in the dark as to the special subjects treated in it; though we presume, it is like the present on

Organic Chemistry. The volume before us deals with the interesting class of experiments connected with the blowpipe analysis. The work is altogether of too technical a character for us to do more than announce the fact of its publication; feeling it a matter for congratulation that one so well fitted, -by previous attainments, and by experience as a translator,—as Dr. Kerr, is able and willing to continue the valuable series of scientific works, on which he has been engaged for a number of years. At the end of the volume he gives an Anglo-Chinese list of terms, which in the present stage of translation is a most important addition.

1. 西醫學隔 Se e keù yû, "Miscellaneous Essays on Western Medicine." By J. Dudgeon, M. D. Peking, 1875.

2. 肾囊醫訣 Shin nang e keue, "Pathology of the Scrotum." 3 vols.
By Patrick Manson, M. D. Amoy, 7th March, 1874.

Dr. Dudgeon's work comprises a dence. collection of articles,—the production of his ever active pen,—which have been contributed from time to time to the Peking Magazine. These treat respectively of,-The anatomy and physiology of the heart,—The circulatory apparatus,-Harvey and his discovery, The arterial and venous systems,-The pulse,—The eye,—Vaccination,—

The most superficial knowledge of what native practice is, will give any one a notion of the amount of new and valuable information a trained practitioner like Dr. Dudgeon would impart, even in this rather desultory course of medical reading. As works on this branch of European science in the Chinese language, continue to multiply, we believe they will Spurious quinine, - Medical jurispru- produce their effect; though the process may be slow, and we cannot expect to see physicians of native repute taking kindly to new theories destined to overturn their time-honoured prescriptions, there can be no doubt of the ultimate triumph of truth on whichever side it may be found. Several scholars of the highest standing have written prefaces in praise of the work; and while very little is to be gathered from such compositions as to the merits of a production, they say a good deal for the estimation in which the author is held by the writers.

Dr. Manson's work is the translation of an elaborate English treatise written by Dr. Carling. He remarks:

—"Most of the works on foreign medicine and surgery hitherto published in Chinese, though valuable as introductions and guides, are not sufficiently exhaustive of the subjects they discuss to enable a native stadent from their study alone to undertake the diagnosis and treatment of disease with confidence and success......My object is to supply the earnest

student with the opportunity of acquiring a thorough knowledge of at least one very important branch of the art. I have chosen this particular department of surgery-partly because it is a well defined one, partly because of its comparative simplicity, but principally because eight years experience of Chinese hospital practice in Formosa and Amoy has taught me the great frequency of those diseases and the ease, when an accurate diagnosis has been arrived at, with which as a rule they can be cured." Dr. Manson is commendable for his enthusiasm and persevering diligence in the cause of his profession. The work is clearly printed, and on good paper, and we venture to predict a large circulation among the natives.

The plates in both works are good. Dr. D's woodcuts are remarkable especially as having been produced in Peking. Dr. M's twelve plates are a higher order of art, being lithographs executed in Aberdeen.

小孩月報誌異 Seadu hae yue padu ché é, "The Child's Paper."
Monthly. Vol. i,—Number 1, May.—Number 2, June, 1875. Price,—
Fifteen cents per annum. Shanghai: J. M. W. Farnham. 1875. Printed at the Presbyterian Mission Press.

THE work Mr. Farnham has undertaken is one of no mean significance, and one in which there is room for a good deal of talent. Having devoted much time and attention to the training of Chinese youth, he appears to be the right man to undertake such a work, and we are glad to hear of the encouragement which has attended his first When individual subscribers, efforts. on sight of the first muster, come forward ordering ten, twenty, fifty and a hundred copies each, we may judge the enterprise is a popular one and meets a felt want. We wish Mr. Farnham abundant success. A second edition of the first number was called for soon after it was out; and in this he has

reduced the style of the articles nearer to a child's level. We think they might in some places be still somewhat more simplified with advantage. We think also that its success will depend to a great extent on the character of the engravings; and it strikes us there is room for considerable improvement. The last plate in the first number is very good, and we believe cuts in that style would add much to its appearance and consequent usefulness. We imagine there are artists in China who would willingly contribute such sketches, and no doubt benevolent societies or individuals at home would be ready to have them engraved for the good of the cause.

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